

DAWNINGS

OF THE

Everlasting Gospel-Light,

GLIMMERING OUT OF A

Private Heart's Epistolary Correspondence.

NOW MADE PUBLIC

BY FRANCIS OKELY,

Formerly of St. JOHN's College in CAMBRIDGE. *K*

How can this Man give us his FLESH to eat?---

This is an HARD Saying, who can hear it?---

It is the SPIRIT that quickeneth, the FLESH profiteth nothing: The Words that I speak unto you, they are SPIRIT, and they are LIFE.

Joh. vi. 52, 60, 63.

* * * * *

O all ye WISE, ye RICH, ye JUST,
Who the BLOOD's DOCTRINE have discuss'd,
And judge it WEAK and SLIGHT!
Grant but I may (the Rest's your own)
In SHAME and POVERTY sit down
At this ONE WELL-SPRING of Delight.

Rev. JOHN GAMBOLD.

See *The Brethren's Hymn-Book*, Part 2d, Page 174.

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D A W N I N G S

OF THE

Evangelical Gospel-Light

COMMUNICATED BY A

Private Member's Epistolary Correspondence.

FOR THE PUBLIC

BY FRANCIS OKELY,

Author of "The Jews' College, Cambridge."



How can the public be made to feel that the British Museum is not only a place of interest, but a place of instruction? This is the question which the British Museum has been endeavouring to answer for many years past, and the result of its efforts is now published in this volume.

Of all the institutions which have been founded in this country, none has done more to promote the knowledge of our own history and the history of other nations than the British Museum. It is a place where the public can see the most valuable and interesting objects which have been collected in this country and in other parts of the world. It is a place where the public can learn the most interesting facts of our own history and the history of other nations. It is a place where the public can see the most valuable and interesting objects which have been collected in this country and in other parts of the world. It is a place where the public can learn the most interesting facts of our own history and the history of other nations.

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A

Suppliant INVOCATION
DEDICATORY.

To *JESUS*, the Eternal *WORD* of the *FATHER*; *GOD*,
thro' the *WOMB* of a pure *VIRGIN*, manifested in the
Flesh; and *thus*, according to *PROMISE*, the *effectual*
BRUISER of the *Serpent's Head*.

Thou fairer than the Children of Men! Thou most *amiable*
and most *precious* *LAMB* of *GOD*!

IN *these* rationally-ILLUMINATED, but yet not happy
Times; when, together with the ADVANCEMENT of HU-
MAN SCIENCES, ARTS, and otherwise USEFUL IMPROVE-
MENTS of every Kind, INFIDELITY, IRRELIGION, total
INATTENTION, yea DESPITE, to CONSCIENCE; Civil and
Religious HYPOCRISY in every Shape; an ABHORRENCE of
all due SUBJECTION; an unbounded VANITY and EX-
TRAVAGANCE of BUILDING, FURNITURE, DRESS, and
EQUIPAGE; a sad ABUSE* of most precious TIME; a mad
PASSION for GAMING, and every ridiculous DIVERSION;
and

* What would not the RICH MAN in the Gospel have given for
another Day on Earth; tho' his unbelieving Modern BRETHREN so
wantonly lavish away *their* Day of Grace? Nay, with still greater
WANTONNESS, they put a *speedy* End to it themselves by DUEL-
LING, SUICIDE, &c. See Luke xvi. 19--31.

and a most licentious VOLUPTUOUSNESS---When these, I say, with all their Dependencies, seem every Day to be gathering Strength, and rising faster and faster to their HIGHEST PITCH; when they seem to be blending together into one CONFLUENT Stream, and to be carrying down along with it the Generality amongst all ORDERS and DEGREES of Men:---Amidst this true and sorrowful State of Things, to whom should I look for a sure STAY and SUPPORT to my own Feet, and for a powerful PATRONAGE and COUNTENANCE to a feeble, and perhaps DISGUSTFUL TESTIMONY; but to THEE.

And, whereas other AUTHORS of more ingenious and palatable Productions, do, in Order to give them every additional Advantage, make POMPOUS DEDICATIONS of them to such as excel in DIGNITY, OPULENCE, and shining TALENTS;---Why should not I also, by Way of Recommendation of so plain a Work to the Persons it is principally calculated for, DEDICATE it Child-likely to THEE? The SIMPLICITY of its Matter, and the PLAINNESS of its Manner are (like thy own dear PERSON, when tabernacling here on Earth) more likely to suit the TASTE of the weary and heavy-laden MOURNERS after thy CONSOLATION, than that of those, who are now SPORTING themselves, and LAUGHING on, in the short-lived GLORY of their own SELF-EXALTATION:---From whom therefore (without THEE) it has of Course nothing to expect, but INFIDEL Mockery, SELF-RIGHTEOUS Disdain, and a united Contradiction.

Be THOU then my only PATRON; and deign to receive a mean, but well-intended PRODUCTION; which thy poor Servant has now, in the best Manner he was able, prepared, and put together, in order to preach to the Eyes of his Readers from the PRESS. Be it then, O, my GOD! who hast ever been mighty in Weakness;

ness; be it (if so thou pleasest) like the **BARLEY-CAKE** of **GIDEON** in the Host of **MIDIAN**! *Judg. vii. 13--15.*

And I am still more encouraged to make this Address and Application to THEE, and to THEE alone; because, as the great Searcher of the Heart and Reins, who knowest all Things, Thou knowest;

That if THOU, "who wert once dead, didst not actually now "live; to be alive, with operative Influence on the Hearts of "Sinners, for evermore." Rev. i. 18. Job. xii. 32.--- Nothing of this Nature could have ever made, or would henceforth make its APPEARANCE amongst the fallen Race of Adam and Eve: Moreover also, that, amidst all human Imperfection, and almost unavoidable Mixture, the whole REAL GOOD of it must of Consequence be acknowledged to be THY OWN. "All "Things are of THEE, and of thy OWN have I given Thee." 1 Chron. xxix. 14, 16, 17.

Thou knowest likewise, that there is no Hope, that the spiritual REALITIES, which come all out of thy Heart, could otherwise ever make their Way into the Hearts of Men. Thro' their predominant LUSTS they are as it were Case-hardened against all the STRIVINGS of thy Spirit in their Consciences; and perfectly deaf to every Thing, which MOSES, the PROPHETS, CHRIST and his Holy Apostles can say to them: Yea, LORD! too many of their very LEADERS are, besides this, so sadly beclouded and darkened by the FICTIONS of a false intoxicating PHILOSOPHY; and by those of an equally false THEOLOGY, which they almost every where GROUND upon it; (Isai. xxv. 7. Rev. ix. 1, 2.) that nothing less than a PRIMITIVE TESTIMONY, like that from the Mouth of thy dear PETER, (Acts ii. 37: iv. 4.) PAUL, (2 Cor. iv. 2.) and others, can ever REACH their HEARTS and CONSCIENCES. Impossible it otherwise is to make the CHRISTIAN WORLD believe their own said

DEGENERACY

DEGENERACY and FALL from GOD: *Amidst so many fancied GLORIES of their own, in the inordinate Love of the Creatures, and so many flattering evil EXAMPLES; they cannot be made SENSIBLE, that they are from first to last mere SINNERS, and guilty CRIMINALS in the Sight of GOD: For, LORD! THOU farther knowest, that every Thing, both in the Civil and Religious World, is to the very utmost Influence of SATAN, its GOD and PRINCE, secretly contrived and guided, in Order to keep up the CREDIT, and to perpetuate the EFFECT, of the ORIGINAL SEDUCTION; (Matt. xvi. 18. Rev. xii. 9. 1 Joh. v. 19.) and to SATISFY, were it possible, the INSATIABLE CRAVINGS of the poor Soul; which (however, being made for its GOD, tho' now broke off from Him) can never feel itself SATISFIED, till it finds HIM again in the Person of a CRUCIFIED JESUS: For only in a true PARTICIPATION of thy all-atoning and all-sufficient SACRIFICE of thyself, made on the CROSS, by the DIVINITY of thy LOVE; they must, thou well knowest, find again the SUPREME GOOD. Heb. ix. 14.*

LITTLE as I yet know myself of this adorable MYSTERY of the DIVINE LOVE; yet does that sweetly-glimmering and ravishing LITTLE excite in me a most ardent THIRST for MORE: Poor, and defective as I still am; yet great are the OBLIGATIONS my Soul already owes THEE, for thy amazing PATIENCE and FAITHFULNESS; who hast however, from dangerous Circumstances of a REASONING PHARISAICAL DECEPTION, brought my Soul thus far on in the CHILD'S PATH: Luke xviii. 17. Narrow, it is true, but no less safe, and happy!

O keep me, thro' thy Mercy, unto the End; that I may never more be beguiled out of it: Little could I have imagined (tho' so often fore-warned of it by thy Children) that the VERY LIGHT WITHIN ME was DARKNESS; hadst Thou not, against my

own impetuous natural Drivings, most kindly discovered, and thus far rescued me from this SNARE of DEATH. O LORD! how great and deep (tho' unsuspected) is Man's Fall from THEE! Now, tho' I do sincerely and justly thank THEE for all the Advantages of a LIBERAL EDUCATION in the Bosom of a most excellent CHARITY; yet must I here and ever confess before Thee and all the World, that it has been thro' the DIVINE TUITION (Job. vi. 45.) of thy HOLY SPIRIT alone, that my HEART, that is naturally so very UNBELIEVING, has been to such a Degree made ASSURED of the indubitable REALITY of thy Existence in my own Flesh and Blood; which I know and confess to be even now still graced with all the honorary, odoriferous, and luminous SCARS of thy once ignominious and exquisitely-painful CRUCIFIXION in the Midst of thy own REBEL-WORLD.*

O my CRUCIFIED LORD and GOD! how can I, amidst the happy Solitude and Leisure Thou affordest me, do otherwise than with Tongue, Pen, and Life, gratefully to confess (in all Humility) such encouraging DAWNINGS of thy GRACE. Let all Views of SELF-EXALTATION, and SELF-COMPLACENCY die in me more and more, thro' the Power of thy Cross: Gal. ii. 20. But let them not, in the mean Time, hinder my trafficking with the Talent entrusted with me: Let me gladly and freely communicate to my Neighbours (in every Way thou shalt be pleased to appoint for me) to the very utmost of my Ability, out of that MEASURE of Grace, Life, and Light Thou hast already and mayst hereafter freely communicate to me, out of thy own immeasurable FULLNESS. When I know THEE better, I shall be able to make Thee better known: When Thou shalt shew me more, and the WHOLE of thy Divine WILL and COUNSEL; I hope to be much more completely obedient and devoted to it: And shouldst Thou ever be pleased to confer upon me such a Portion of thine own illustrious
 REPROACH,

* The CHARTER-HOUSE-School, &c.

REPROACH, as to make me of a **RIGHTEOUS Man**, a true **POOR SINNER**; and of a **SCRIBE**, a **PRIMITIVE WITNESS** of thy holy **SUFFERINGS**; and of the **RIGHTEOUSNESS, PEACE, and divine JOY** of thy heavenly Kingdom, in the **REGENERATION-LIFE**;--I do herewith solemnly **DEVOTE** myself, together with all I am and have, beforehand to this **SERVICE**, whither---and whereinsoever **THOU** shalt be pleased to go before me. O may I neither be pragmatically-OFFICIOUS nor unfaithfully-RELUCTANT! And, where swerving may prove so dangerous, may I never incline, on my narrow **PASSAGE**, either to the **Right Hand**, or to the **Left**: Backward I can never go, O help me always to go forward, in full Confidence of thy Mercy!

O, my most gracious **LORD**! I humbly trust, that it will not displease Thee, that I am some Way now so strangely venture-some, as to pray and confess thus loudly unto Thee in the Audience of the World. The alarming Conjunctions seem to require of me such a Public **AVOWSAL** of thy Name; and my own Heart does more encourage than discourage me in so doing. Be Thou only pleased to keep my Soul in thy Hand; and now kindly to accept, in this Matter, the **WILL** for the **DEED**. Receive what I am at this present Hour able to offer unto Thee, such as it is. Thou knowest, that I wish to see, both in myself and others, the sure and sudden **DOWNFALL** of all Sin and Misery, and the **PROSPERITY** of thy happy Kingdom. O bless and sanctify this poor **PUBLICATION** to all the good Purposes of thy own loving Heart, as far as it containeth the pure **PRACTICAL TRUTH** according to **GODLINESS**; and is, in any Way whatsoever, capable of doing **GOOD** to my Fellow-Creatures and Sinners, who are redeemed with thy own most precious **BLOOD**! May I never make any other Discrimination of them; whether they be Friends or Foes; of what **NATION, SECT, PARTY, or OPINION** soever; than according to this Rule; abhorring every other selfish Distinction.

“ Rejoicing

" Rejoicing in the Truth, and not in Iniquity;" I would wish lovingly to accept all Mankind, and to be also of them accepted, in that only wherein THOU acceptest THEM and ME; doing GOOD to all, and HARM to none.

Thou ONE and ONLY-INFALLIBLE TEACHER! (Matt. xxiii. 8, 10.) correct the Mistakes, and supply the Defects of this poor Offering, whereinsoever they still escape my Notice: And, Oh! let the DAWNING LIGHT of thy EVERLASTING GOSPEL-DAY shine brighter and brighter, towards the full Accomplishment of all thy sweet and encouraging PROPHETIC PROMISES to thy poor sited and afflicted CHURCH here on Earth: Until, being at length arrived at its MERIDIAN GLORY, this LIGHT shall neither be diminished, nor extinguished amongst the Sons of Men any more for ever! Isai. lx. 19, 20. Surely thy PERFORMANCES will, in their own Season, appear more than fully adequate to thy PROMISES! O LORD! increase our Faith and Patience, that we, who are still on the Stage of this World, may go cheerfully on, thro' the necessary Sufferings, with and after Thee, our victorious Fore-Runner, into thy GLORY!

Thou ELDER and FIRST-BORN among many Brethren! Thou only good SHEPHERD of the Sheep, pardon all the SINS and MISTAKES of a CHOSEN, a long---and a much-exercised FLOCK; and my own heartily-acknowledged ones, together with theirs! Perfect us more and more every Day, and still help us to go on courageously, wisely, and successfully, thro' all the Difficulties of our Warfare: Till having, thro' the BLOOD of the LAMB, and the WORD of our TESTIMONY; overcome the ACCUSER of the BRETHREN; we may not lose our very Lives unto the Death. O let thy KINGDOM, thy long-expected, blessed Kingdom soon come; that the all-perfect WILL of our GOD and FATHER may once be done here on
h *Earth,*

Earth, as it is done in Heaven! Amidst all the peculiar and extraordinary Dangers of the apparently advancing critical HOUR of General Tribulation, and Temptation; (Matt. xxiv. 21--25. Rev. iii. 10.) keep us from, nor let us enter into IT; but rather may WE be delivered entirely from the excessively crafty Malice of that enraged EVIL-ONE: (Rev. xii. 12.) And then shall all our Hearts, Lips, and Lives, with a loud and full Accent, proclaim, "NOW IS COME SALVATION, and "the KINGDOM of our GOD, and the POWER of his "CHRIST!" Yea, let all the PEOPLE soon say, with true Exultation of Heart, "THINE is now the KINGDOM, and "the POWER, and the GLORY, for ever and ever. Amen!"

Thus doth he now supplicantly invoke Thee; who being, thro' thy Grace, already numbered amongst thy poor defective Children, and Servants; doth further, (as a true CANDIDATE of the DIVINE MERCY) WAIT, with ardent and daily Thirst of Soul, to become much more Sinner-likely, Primitively, and Entirely thy

O K E L Y.

NORTHAMPTON, September 16, 1775.

P R E F A C E



P R E F A C E

T O T H E

R E A D E R.

TH*E* *Publisher* of the following *Letters* can say, that in the very early Days of his first AWAKENING, (Eph. v. 14.) he *sincerely, earnestly, and disinterestedly* sought after GOD; after his *true* PEOPLE *now* on the Earth; and, with *them* in Course, after the LIFE and PRACTICE of the *genuine* RELIGION of our LORD JESUS CHRIST, and of his Holy APOSTLES; as he found the same *authentically* delineated, and transmitted down to him, in the *Sacred* BOOKS of the OLD and NEW TESTAMENT. And *thus* far the PLAN must be allowed to have been *at Bottom* right, and at least THEORETICALLY well laid.

But being not *then* sufficiently aware, how much the very LIGHT WITHIN HIMSELF was DARKNESS; (Matt. vi. 23.) and that CHRIST, being alone the SUM and SUBSTANCE, must needs be also the LIGHT of *all* SCRIPTURE; he, thro' his own supposed but *mistaken* SCRIPTURE-WISDOM, (which is *at Bottom* nothing but a Sort of gilded UNBELIEF) was trepanned by the false ANGEL OF LIGHT, and by one or another of *his* MINISTERS, (Matt. iv. 5, 6. 2 Cor. xi. 13, 14.) into the religious LABYRINTH, or *Maze* of our modern LAODICEA (Rev. iii. 14--22. 2 Tim. iii. 7.) where he might have *unfortunately* ended his Days, had he not PROVIDENTIALLY met with some more *real* DISCIPLES, and

more *fervent* WITNESSES of JESUS; whose *living* and *ingenuous* SPIRIT is, amidst all *human* Imperfections, very discernible in the following LETTERS. True it is, that his HEAD was at that Time sufficiently beclouded with thick MISTS of the *notional*, *talking*, and *wrangling* Religion of BABEL; yet, for all *that*, some *convictive* and *consolatory* BEAMS of the *simple* GOSPEL-LIGHT did often penetrate thro' all into his HONEST, but yet often *sadly dejected* and *embarrassed* HEART.

HEART, I may *well* say; because, amongst this PEOPLE, HEART and CONSCIENCE, and the true Blessing thereof by the BLOOD of the LAMB, was the perpetual THEME, and the sole OBJECT of their incessant LABOURS, both *public* and *private*, at HOME and ABROAD. Their WORDS, and their LETTERS, hardly ever failed of leaving *lively* and *durable* Impressions upon *his* Heart; and *both* proved, in the Event, like some happily-EXTRICATING CLUE, or SEASONABLY intervening GUIDE to his *bewildered* Feet.

This of Course *enstamped* a VALUE upon their *plain*, but *central* CORRESPONDENCE; which, at that *tender* Season, put him upon compiling, as no *unuseful* Employment of his Time, and an *happy* Refreshment of his Memory, a MANUSCRIPT-COLLECTION, or EXTRACT, of several LETTERS; which, having been addressed, either immediately to his own Person, or to some others of his most intimate Friends, came first, or by their Leave afterwards, into his Possession.

Now, tho' this little Work, (which must be allowed to be *humanly inconsiderable*) was *originally*, and in the simplest Manner, intended *merely* for his own *Entertainment*, and *Use*; yet the Event *shewed*, that it answered the *same End* afterwards amongst several *awakened* and *sincere* Persons of his Acquaintance. *Wonderful* at all Times are the Ways of the

Lord

Lord in bringing ADMIRERS to the Things they ADMIRE!--- So it happened here: And *this* has lately inclined the PUBLISHER to please himself with the HOPE, that what has been found of an *edifying* Nature in *Private*, might perhaps evidence itself to be no less so in *Public*: In so much that, with the *concurrent*, and *co-operating* Blessing of Almighty GOD, these UNADORNED LETTERS might (he thought) prove, to the *proper Persons*, still *more extensively* acceptable; and thus, amidst the very numerous *religious* Publications of the Day, appear however, as not UNSEASONABLY-SUPERFLUOUS, so also not ALTOGETHER UNSERVICEABLE.

After what has been said, and considering the necessary Precautions made Use of; I hope, that none of the *still surviving* Correspondents, (who, tho' but about nine or ten in Number, are now very widely dispersed on the Face of the Globe) will have any *just* Reason of Complaint on Account of the Publication of their Letters. Surely also no further Proofs need be alledged in Defence of the *general* UTILITY, which may *eventually* accrue to the PUBLIC from the Printing a PRIVATE CORRESPONDENCE. This is not the *first* Instance of the Kind by many.---And here I cannot help heartily wishing, that a *late* very *ingenious* and *polite* one had been less calculated to serve the Purposes of a *gay Infidelity*, and a *fashionable Voluptuousness*; and more in Favour of the *true Religion*, and *living Morality* of our LORD JESUS CHRIST. In this Respect one is forced to say, "They are of the *World*, therefore speak they of the *World*, and the *World* heareth *them*. We are of God: He that knoweth God heareth us." 1 Joh. iv. 3, 6. What would our Saviour and his Apostles be thought of now-a-days, even in the *Christian World*, should they come again, and say, "Follow me,---and let the DEAD bury their DEAD?" Luke ix. 60. "She that *liveth in Pleasure* is DEAD while she LIVETH?" 1 Tim. v. 6. "Ye Adulterers

“ *Adulterers and Adulteresses*, know ye not, that the *Friendship* of this *World* is *Enmity* with *God*? Whosoever therefore *WILL BE* a *Friend* of the *World* is the *Enemy* of *God*.” Jam. iv. 4. “ *Love not* the *World*, neither the *Things* that are in the *World*. If any *Man* love the *World*, the *Love* of the *Father* is not in him. For all that is in the *World*, the *Lust* of the *Flesh*, the *Lust* of the *Eyes*, and the *Pride* of *Life*, is not of the *Father*, but is of the *World*: And the *World* passeth away, and the *Lust* thereof; but he that doth the *Will* of *God* abideth for ever.” 1 Joh. ii. 15--17.

But to return from this Digression: There is this further peculiar Advantage, attending the Publication of a private Correspondence; that it is in its own Nature an infallible Indication and Discovery of the genuine Spirit of those concerned in it: For just as an honest SAMPLE of Corn is the very best compendious Evidence of the true Quality of the HEAP it is taken from; so it must be easy for every Person of common Sense and Candour to discern and be assured from hence, that it is not possible for the PEOPLE, called The BRETHREN, to have been, either then or since, those “flagitious MISCREANTS” they have been by some represented, and by others too willingly believed, to be.

Be this then as it may, and as these evil Days will allow; yet surely “To be every where spoken against,” (Acts xxviii. 22.) is in itself no bad Sign for any religious INDIVIDUAL, or COMMUNITY. Matt. v. 11, 12. 1 Pet. iv. 14. All I shall then further say on this Head at present is, that, if this my FEEBLE EFFORT shall but prove as well adapted for GATHERING with my Saviour, as some other MORE MIGHTY ones are found effectual for SCATTERING ABROAD,-- (Matt. xii. 30.): If it in any Way whatsoever can answer a real End:---And, more especially, should any Souls fundamentally

mentally sincere (altho' beguiled by premature and false HEAD-NOTIONS, and entrapped in any of the different *Decoys* of the crafty and unmerciful FOWLER) be thereby assisted, undeceived, rescued, and set at Liberty--(Psal. xci. 3. cxxiv. 7.): Should they in Consequence become *inclined* to drop OPINIONS of the HEAD in Exchange for LIFE in the HEART, and FORM for the POWER of GODLINESS:---*this* would certainly prove a *Feast* of the highest Relish and Satisfaction to the PUBLISHER'S own Soul; and furnish him with new Matter of Praise to his most gracious LORD; who, he must then believe, FIRST PUT IT INTO his HEART to VENTURE upon an Undertaking; which, from the *uncommonly* simple Nature of it, he was not *insensible* might be attended with some serious EXPRESSIONS of Contempt and Resentment against his own Person, both from the SADDUCEAN and PHARISAICAL QUARTER: 1 Cor. i. 21--24. But *this* he most heartily wishes, for their *own* Sakes, to be *groundlessly* APPREHENSIVE OF.

But Oh! what an egregious DELUSION and BLUNDER is *that* now existing *one* amongst the numerous Class of mere Professors, (Rev. iii. 9.) to be for ever STICKLING for what *they* call SOUND DOCTRINE; PURE ORDINANCES; SPIRITUAL WORSHIP, and the PRIMITIVE CHURCH-DISCIPLINE; altho' at the same Time they themselves are still under a *conscious* CONVICTION, that *their own* Hearts are far from being RECONCILED TO GOD BY THE BLOOD OF HIS DEAR SON; and therefore, *at Bottom*, NECESSARILY still *unsound* and *impure*! Tit. i. 15, 16. 1 Joh. iii. 20. Surely this is to begin at the WRONG END with a Witness; and *preposterously* to set the CART before the HORSE. LET THE CHILD BE FIRST BORN, and then it will be Time enough to consider of, and to settle its *Name*, &c. &c. &c.

Joh.

Joh. iv. 19-24. 1 Tim. i. 7. "Thou HYPOCRITE, (says "Christ) *first* cast the BEAM out of thine OWN Eye; and "then thou shalt see *clearly* how to adjust and determine "about *this, that, and the other.*"---Yes, indeed! and not till then.

"He that hath Ears to hear, let HIM hear!"

Various (it is allowed) in some Respects, have been the STATES and CIRCUMSTANCES, which both the PUBLISHER, and the PEOPLE OF GOD he alludes to, have *since*, in the intervening Years, passed thro'; which it may however be as little *expedient* as necessary to describe here particularly:---Yet amidst, and after all, the CONFESSION of the following two *Stanzas* has been, is, and, (thro' the Divine MERCY) will, it is hoped, *for ever* remain the *honest* one of their *Hearts*, of their *Mouths*, and of their *Lives*: And, O may it, "like the Path of the Just, shine MORE and "MORE unto the PERFECT Day!" Prov. iv. 18.

HE ON THE CROSS, OUR LORD and GOD!

(Tho' scorn'd for *this* by all Mankind)

Still is our MOTTO most avow'd;

Whereby we *easily* can find

Whom as a BROTHER dear to greet;

THIS, THIS our SHIBBOLETH most meet. §

WE, and the LAMB'S whole COMPANY,

HIS BLOOD-BUGHT, BLOOD-BESPRINKLED Train, †

WILL WITNESSES *for ever* be,

That *only* thro' the LAMB once SLAIN,

All the *whole* World may find RELEASE

From *all* their SINS; and endless GRACE.

See *The Brethren's Hymn-Book*, Part 2d, Page 180, 181.

As

§ Judg. xii. 6. † 1 Pet. i. 2, 18, 19. Hebr. xii. 24.

As to the other little PIECES ; the *Original* SCRIPTURAL HYMN on the *All-precious Blood of the LAMB*, backed with an *artless*, but a very solid DISCOURSE, *translated* from the GERMAN, was judged not improper to INTRODUCE the LETTERS THEORETICALLY, or by Way of *Doctrine* ; as the HYMNS, or POEMS at the End, seemed equally well adapted for shewing at the CONCLUSION PRACTICALLY, and EXPERIMENTALLY, the *Effect* the WHOLE ought to have in bringing all such as are “ Stout-hearted, and far “ from RIGHTEOUSNESS,” to a true CONVERSION, or “ BOWING of their HEART and KNEE at the NAME, “ and at the *through-pierced* FEET of the CRUCIFIED “ JESUS.” Ifai. xlv. 22, 23. xlv. 12. Philip. ii. 9--11.

Nothing now seems further requisite, by Way of *Preface*, but only to subjoin a necessary and truly *benevolent* Word of CAUTION ; and *that* for the Sake of *two* very different Sorts of Readers :

The FIRST, being of a cool, wary, deliberate, deep-thinking, and PHLEGMATIC Turn of Mind, at the *first* Sight of certain *unusual* PHRASES (of which their *Hearts* have as yet no *correspondent* experimental Sense, and of Consequence their *Heads* no clear Ideas, 1 Cor. ii. 14.) may possibly find themselves, as it were, RECOILING, or REVOLTING at them ; as at something rather ODD, UNCOUTH, and much too PUERILE, or even INFANTILE, for the Conceptions they have in their *own* Wisdom PREMATURELY formed of the MANLY GRAVITY of the DIVINE TRUTHS : I say PREMATURELY ; for we do however, says Saint Paul, speak WISDOM to them that are PERFECT ; tho’ to BABES we must accommodate our Speech according to their *Capacity* of Reception. 1 Cor. ii. 6, 7. comp. with iii. 1, 2. Now what our *Saviour* says to Nicodemus is just the Case here. “ If I

“ have told you *earthly* Things (that is, of such Grace as must in and by the NEW-BIRTH be at the *Beginning* experienced here *on Earth*) “ and ye believe not; how shall ye “ believe, if I tell you of *heavenly* Things?” So if *that*, which St. Paul terms MILK for Babes, meets with a *fastidious* Stomach; how much more would the *same* Stomach loath what *he* calls strong MEAT for those of full Age? Heb. v. 11--14. For as to those fine, (or *grave*) METAPHYSICAL Notions of GOD and divine Things, which *merely learned* Men, out of *Christ*, can spin from their own Brains; they are in Truth mere *Cobwebs*, and a vain mental *Idol*, as the Effects sufficiently indicate. Eph. ii. 12.---SOMETHING *now* exists; therefore SOMETHING *ever* did exist. “ What a *lean* “ Idea of the GODHEAD is this!” It is at best only *tantamount* to the ATHENIAN UNKNOWN GOD. Acts xvii. 23. Every Man must also know, that he has a natural Father; tho’ it is quite another Sort of Knowledge to *see* the *very Person*. Thus the true GOD, whom the World by *Wisdom* never can know, is by the *Foolishness* of Preaching made known to every true Believer in *Christ*, and to none else.

But to proceed: By dear-bought Experience I am forced to *testify*, that the main Part of the OFFENCE in this Case complained of, is the very same that would have met us in the ILLITERATE, PRIMITIVE Times, (Joh. vii. 15. Acts. iv. 13. 1 Cor. i. 20, 26--29.) before MAN’S WISDOM had usurped the Place of the DIVINE, (Exod. xx. 25.) in the Church of Christ; and began to teach CHRISTIANS, how to “ honour their SAVIOUR with their *Lips*, whilst their “ *Hearts* were far from him.” Matt. xv. 8. Nothing can be more evident than this *Satanic* STRATAGEM to defeat the *merciful* Intentions of GOD by the DISPENSATIONS of *all* Ages; from a careful Observation of our LORD’S frequent

DIALOGUES,

DIALOGUES, or Conversations, with the falsely-professing, (Joh. viii. 54, 55.) and learnedly-carvilling JEWS, as they stand recorded in the four *Gospels*; particularly in *that* of St. *John*; and still more so, Chapter vi. from Verse the 27th, to the End.

And thus Saint *Paul*, who was also well apprized, both from his own former Experience, and from a painful Observation upon that of others afterwards, that “ the PREACH-
“ ING of the CROSS was *then*, (and that it would for the very same Reason, when unsophisticated, ever remain) FOOL-
ISHNESS; (*Nonsense, strange Stuff, Puerility, &c.*) to them that perish;”---resolved, “ not to preach *such* a Gospel with
“ WISDOM of WORDS; lest the CROSS of *Christ*; which
“ was thus in its own Nature, unto the JEWS a STUMB-
“ LING BLOCK, and unto the GREEKS FOOLISHNESS;
“ might be thereby defeated of its true and good Design, or be
“ made of none Effect.” 1 Cor. i. 17, 23.

What then could *this* good Design and true Effect of the Gospel be; but, by its VERACITY and SIMPLICITY, to STUMBLE, (Joh. viii. 45, 46. 1 Cor. i. 19.) but in Order only to HUMBLE, Man’s UNBELIEF and INSIMPLICITY? Yea, to demolish in the Heart of Man, (2 Cor. x. 4--5.) all proud, fleshly ARROGANCE, that a CHILD-LIKE, (Matt. xviii. 3.) and a CONTRITE SELF-DIFFIDENCE, and SELF-ABHORRENCE might be substituted in its Place: Whereby withal one comes into the only true and even possible CAPACITY of enjoying the real and unspeakable Grace, Gifts, and Benefits of *Christ*’s expiatory SACRIFICE, or bloody REDEMPTION.* Rom. i. 16. Jam. iv. 4--10. “ To
“ *this*

* What a Provision has not the Lord, from the very Beginning, made for this salutary Truth of the Heart, by the Institution of bloody Sacrifices? Gen. iv. 4.

“ *this* Man will I look, even to him, that is **POOR**, and of a
 “ **CONTRITE** Spirit, and **TREMBLETH** at my *Word*.” Isai.
 lxvi. 2. lvii. 15. “ The **SECRET** of the **LORD** is with
 “ **THEM** that **FEAR** him; and **HE** will shew **THEM** his Co-
 “ *venant*.” Psal. xxv. 14.

At that very *Juncture*, or by that very Occasion, (*kairó*)
JESUS answered and said, “ *Well, I do confess to thee, (exomo-
 “ logoumai soi) O FATHER, LORD of Heaven and Earth!*
 “ *that (boti) not because, thou hast HID these Things from*
 “ the **WISE** and **PRUDENT**, and *hast REVEALED* them unto
 “ **BABES**. Even *so*, **FATHER!** for *so* it *seemed good* in thy
 “ Sight. All Things are delivered unto **ME** of my **FATHER**;
 “ and no Man knoweth the **SON** but the **FATHER**: Neither
 “ knoweth any Man the **FATHER**, save the **SON**, and he
 “ to whomsoever **HE** *will* reveal **HIM**. Come unto **ME** all
 “ ye that **LABOUR**, and are **HEAVY-LADEN**, and *I* will
 “ give you **REST**.” Matt. xi. 25--28.* Which whole
indispensably

* Our *Saviour* does not here (as the *mistaken* Translation seems to
 insinuate) **THANK GOD** *simply* and *properly* for the **BLINDNESS**,
 and **HARDNESS** of his Hearers Hearts; which so often, and so *really*
GRIEVED him.---No such Thing! But, after having justly **UPBRAID-**
ED them with their most *obstinate* **CAPRICIOUSNESS**, (Ver. 16--20.)
 and been forced to pronounce, on that very Account, such dismal
WOES against them; (they having defeated to themselves the *most*
gracious of all the *Dispensations* of God towards Man hitherto (Ver.
 21--24.); a Dispensation, which could in its own Nature be only
 afforded at *that* Time and Place, (Matt. xxi. 37. Heb. i. 1, 2.) He then
 naturally proceeds by *this* Occasion to **ACKNOWLEDGE** (and doubtless
 also to **CONSOLE** and **CHEER** himself likewise, Luke x. 21.) with
 the omnipotent **SIMPLICITY** of the *Divine Wisdom*; which, after
 having been first *planned* and *declared* in **ETERNITY**, was now so
 amazingly *realized* in **TIME**. It is as if he should say, “ Verily, O
 “ Father, thou **SOVEREIGN** of the Universe! pained as I now am

indispensably necessary FRAME of Heart and Spirit is so often in these LETTERS termed A POOR SINNER.

But if, after all, it be REALLY so, that the "*whole* FULLNESS of the GODHEAD dwelt, and of Course yet dwells, BODILY in *JESUS*;" then may such PHRASES, (tho' thwarting

" at the Event with Respect to these Persons; yet must I needs own, " with Joy and Exultation, that it is all just as Thou hast said, and " wert pleased to order it *should be*; viz. that no Man (be his natural " Parts and Learning, and even his outward Sanctity, whatever they " may) shall yet be able to *know, receive, and confess* thy SON, until " he first comes down from his capricious PRIDE, the constant Attendant of all this Furniture. To such Persons, alas! Thou canst " not reveal and discover me; tho' Thou never failest doing it to " BABES,---such as these my poor APOSTLES and other Followers " now are; who have known indeed, that thou didst send me, &c." Matt. xvi. 13--20. Joh. xvii. 7, 8, 25.

The very Truth of this so long puzzled and perplexed Case is, that all human Souls (having, in the first Birth, been most unhappily seduced into a true REBELLION against GOD) do naturally, in Defence and Support of their own Way and WILL, arm themselves, to the utmost of their Power, with every Thing, that is counted great, high, noble, and considerable amongst themselves.

Now to wrest these out of their Hands, and most LOVINGLY and SALUTARILY, (Joh. iii. 16, 17.) to BAFFLE them in their UNHAPPY Enterprize; GOD does not oppose to them (as we in like Circumstances should do) the THUNDER of his infinite Wisdom and Power, in its naked Energy; but, (as a loving Father on Earth may also treat his foolishly enraged Child) presents to them his seeming FOLLY, his seeming WEAKNESS, his seeming MEANNESS; which yet, after all, happily for us Rebels, proves SUPERIOR to all the GREATEST Wisdom, Strength, and Dignity of Man. 1 Cor. i. 25--28. Observe well, that it is with the FATHER of Spirits, (Heb. xii. 9.) with whom we all have to do; whose proper Intention can therefore no Ways be to DAMN the Man, originally his Child; but

thwarting to Man's blind and *unbelieving* REASON) be *justified*; not only from various *Scripture-Allegations*, and *Christian Experiences*; but even from the very Nature of the Thing itself. This is said in *tender Love* and *Condescension* to my Fellow-Sinners: (Joh. v. 34. Rom. vi. 19.) But the very best Thing of all, for every such STUMBLING Person, would

but to *SAVE*, if possible, his poor SATANICALLY *infatuated*, and *incensed* Soul, by his Son JESUS CHRIST. Acts ix. 5, 6. Isai. v. 3, 4. Matt. xxiii. 37. US, *simply considered*, HE cannot possibly HATE; but *must LOVE*: Luke xxiii. 34, comp. with Matt. v. 44--48. But, as he can, with as little Possibility, LOVE the UNHAPPY REBELLION of our *carnal* Hearts; therefore, in the most tender PITY, he seeks in every Way suitable to his own divine Majesty and WISDOM, to quell and deliver US *from* it by the most *gentle*, and yet amazingly ENERGETIC Effects of his *sincere* LOVE to all Mankind in *Christ*. Against the CAIN, - the ESAU - Nature, or ADAMIC Birth, IN US; against the REBELLION only; and (N. B.) its *secret* INSTIGATOR, is *all* the Artillery of GOD in the whole BIBLE levelled.

Now this is the true KEY to an hundred *Phænomena* in the Heart and Life of Man, and to as many Passages in SCRIPTURE; which would be otherwise HARD, yea *impossible* to be understood. St. PETER himself tells us, that there *were* such *Knots* as these in his dear Brother PAUL's Writings; which those that were (*amatbeis*) that is, not under the true DISCIPLINE, or DISCIPLESHIP of the *Holy Spirit*, and of Course FICKLE and UNSTEADY in their *spiritual* JUDGEMENT; *wrested*, as they did *all the other* Scriptures, to their own *Destruction*; tho' they were really meant of GOD for their *Salvation*. Both PETER and PAUL had written upon the same *nice* Point; viz. that the *Long-suffering* of GOD (which the *Mockers* then and now impute, either to his *Non-Existence*, or to his *Unconcern*, or *Inability* to act in human Affairs) was *Salvation*; viz. that *being willing*, if possible, to *have all Men saved*, and to *come to the Knowledge of the Truth*, (1 Tim. ii. 4.) and of *Consequence*, *being unwilling that any should PERISH*, but *that all should come to REPENTANCE*: 2 Pet. iii. 9:---HE defers |
the

would be (Rom. ix. 32, 33.) to *suffer himself* to be thereby made SENSIBLE, that he has in his very *Blood*, in the very *Ground* of his Nature, a REBELLIOUS Spirit, fighting, in *learned Ignorance*; (Joh. ix. 40, 41. Jam. iv. 5.) SELF-RIGHTEOUSNESS, and *unbelieving ENMITY*, against the *only MEDICINE*; which, thro' the infinite *Mercy* of GOD, can *effectually*,

the *awful* Day of Judgment as long as may be. Ver. 15, 16.---All this is *worthy* of GOD, *suitable* to Man, and to the Nature of Things; and *consonant* also to the plainest and most repeated Texts of Scripture. See Joh. xii. 47. Matt. xxv. 41. Ezek. xviii. throughout. Psal. cxlv. 9. Lament. iii. 33.

But to proceed with Matt. xi. 25, &c. *Happy* are they therefore, who, during this *Long-Suffering Season*, take the blessed HINT, and with all their Acquirements, "*bumble themselves under the Mighty Hand of GOD*;" *willingly becoming BABES before GOD*; which BABES alone, instead of being offended at, must of Course *concur with*, his most MYSTERIOUSLY-*salutary* Design of saving *lost Sinners* by his own SON JESUS CHRIST; who, in the very Nature of the Thing, is, and can be *suitable for THEM*, that is, for SINNERS only. Matt. ix 12, 13.

I must repeat, with the *Clearness* which (I humbly trust) is given me of *Grace*; (tho' I was once very deeply, and very honestly in the contrary *Mistake*;) that GOD's whole APPARATUS *here* is from first to last contrived to save the Souls (already fallen into the GOOD and EVIL of Time) from the *pure EVIL*, or sad PERDITION of Eternity. He *would* not have one to be *lost*, or to *die in his Sins*; (Joh. viii. 24.) but rather to repent, believe, and be saved. Then *suffer* him, dearest Souls! to deliver *you* from the greatest of all Misfortunes; which cannot fail, if you will but understand in *Heart* as well as *Head*, the true Meaning of the following Scriptures, >

THAT NO FLESH MAY GLORY in his Presence.

HE THAT GLORIETH, LET HIM GLORY in the LORD. GOD FORBID, THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST, &c. 1 Cor. i. 29, 31. Gal. vi. 14. > So

effectually, radically, and thoroughly CURE the frequently not *unconscious* MALADY of his Soul.† An humble, frank, and ingenuous CONFESSION of *this* at the thorough-pierced Feet of JESUS, which are every where thro' the *omnipresent* SPIRIT near to us, (Rev. iii. 20.) would be of more Avail to him in *one Moment* than all verbal CHICANERIES and EXPLANATIONS whatsoever, tho' repeated for *many Years* together.

As to the OTHER Sort; they, being *naturally* of a more lively, forward; yielding, and *sanguine* COMPLEXION, might easily *defeat* the salutary Design of the LORD by the WORD of the CROSS, in *another* Way; (Matt. xxi. 28--31.) that is, by setting themselves *above* and dissembling the very same ANTIPATHY of Heart at Bottom, and so by sliding inadvertently into a too *glib* UNANOINTED *Prating* of the reiterated SUBJECTS of the following LETTERS, viz. THAT of the BECOMING a POOR SINNER, or a MALEFACTOR towards GOD; the necessarily therewith connected one of Faith in the HOLY HUMANITY of the LAMB of GOD; in his most precious STRIPES, WOUNDS, BLOOD, and DEATH upon the Cross.

Now the very *simplest* LANGUAGE hereof seems to me to have been a divine *Contrivance* and *Provision* for the *Exigencies* of these last Times; when the FORM of GODLINESS would usurp the Place of its POWER; and to serve as a Sort of

So will neither ARIUS, nor PELAGIUS, SOCINUS, nor ARMINIUS, CALVIN, nor ZANCHY, nor any other *Man* whatsoever, be your MASTER and TEACHER; but CHRIST alone; and in this *Spirit*, your SALVATION will also then be speedy and inevitable:

"In our dear LORD there's no Delay,

"Fix'd is his WILL, and plain his WAY."

† See the Poem at the End.

of ANTIDOTE to the fatal BANE of an *hypocritical* Canting in BIBLE-PHRASE, without a BIBLE-HEART, or SPIRIT : And of Consequence, should such UNANointed PRATING, even in *this* Way, ever become *current* ; it would not only be a very distinguishable SIBBOLETH for SHIBBOLETH ; but, both to GOD and Man, would, for the very Reason alledged, turn out one of the most disgusting, as well as dangerous, SPECIES of *religious Canting*.

Whoever then sits down *contented* with even this Sort of ORTHODOXY, and ORTHOEPIY, (*Right-thinking, and Right-speaking*) not proceeding any further to an ORTHOCARDY, (*Right-Heart*) ; certainly embraces a SHADOW for the SUBSTANCE : Thus not only making to himself the CROSS of *Christ* of *none Effect* ; but thro' the just OFFENCE he, by such empty, and in him most nauseous BABELE, gives to his awakened and pious Neighbours, doing also (tho' it may be unwittingly) what in him lies to prevent their SALVATION (Acts xi. 14.) by the healing STRIPES and WOUNDS of JESUS. " With the HEART Man believeth unto RIGHTEOUSNESS, and " with the MOUTH CONFESSION is made unto SALVATION." Rom. x. 10.

Thus when, in TRUTH's just, happy, and regenerated MEDIUM, HEART, MOUTH, and LIFE, go all together ; both Complexions are not only beautiful but highly edifying in their VARIETY : Because to ONE is *then* given, by the SPIRIT, the Word of WISDOM ; and to the OTHER the Word of KNOWLEDGE, by the SAME SPIRIT. 1 Cor. xii. 8.

Farewel !

An

An Appendage of the following plain COMPOSITION will,
it is hoped, prove neither *unacceptable*, nor *unedifying* to
every *serious* READER.

The C O N T R A S T.

"CHRIST renounced THIS LIFE as heartily and thoroughly as
"ADAM chose IT, declaring absolutely for another Kingdom in
"another World." *Law's Appeal*, P. 191.

"OUR WHOLE NATURAL LIFE is a mistaken Road, and CHRIST
"is alone our Guide out of it." *Spirit of Prayer*, 2d Part, P. 102.

* Joh. xvii. 14. 1 Joh. iv. 17.

DEAR Race of fallen Adam! see,
Thro' the Career of LIFE, how WE,
From first to last, in Fact disown
GOD'S ONLY WELL-BELOVED SON.

Matt. iii. 17.

WE, quite ENAMOUR'D of this *curfed* Earth,
Fain would have *had thereon* the NOBLEST Birth,

The LORD of GLORY, whom all Worlds adore,
CHOSE, for *his Mother*, a Maid MEAN and POOR :
CHILDBED we term *our Births* ; but SHE forlorn
Must see *her INFANT* in a STABLE born :
Tho' on the *basest* Nurfing Care's employ'd,
Her Babe, scarce born, is sought to be DESTROY'D.

Gen. iii. 17. Luke i. 48.

* * * * *

An EDUCATION *good* all PARENTS owe,
And on their CHILDREN *properly* bestow ;

But

But *we*, in *Tongues, Arts, Sciences*, combine,
To give them (if we can) the Means to SHINE.

THIS Child, return'd from his EGYPTIAN Flight,
Snatch'd from a *Tyrant's* horrid Craft and Spight;
Goes with his Parents down to NAZARETH,
Unto them *subject*, until JOSEPH's Death':
HE, in so *poor* a Place, and *mean* a Trade,
Could to no *fine* ACCOMPLISHMENTS be bred:
And tho' we at his LEARNING find Surprise,
They own 'twas not from *their* ACADEMIES.

Prov. xxii. 6. Mark vi. 3. Joh. vii. 15.

* * * * *

Here *we*, with all the Ardour of Desire,
After the *highest* DIGNITIES aspire.

But CHRIST, untouch'd by such *ambitious* PRIDE,
To be a CARPENTER was *satisfy'd*;
And tho' some once would *force* him to be KING,
His LOWLY Heart *would* bear of no such Thing.

Joh. vi. 15. Matt. xi. 29.

* * * * *

WEALTH *real, personal*, and *gaudy* SHOW,
ALL SORTS OF MEN are *doting* on below.

Hear of *his* WEALTH what CHRIST himself must say,

"No Spot have I whereon my Head to lay."

Could he pay Tax with Money of his own?---

"A Fish's Mouth must bring Him HALF A CROWN."

'Tis of some Women also plainly said,

"They of *their* Substance to Him *minisfired*."

Who live in *State*, and *gorgeous* Raiment wear,

In Courts of *Kings*, but not with JESUS are.

Matt. viii. 20. Matt. xvii. 27. Luke viii. 3. Luke vii. 25.

INDULGENCIES of Life *we all pursue*;
If not a ROUND of *sinful* PLEASURES too.

Of *this* Man's LIFE take then the OUTLINES chief,---

" A MAN of SORROWS, and *inur'd* to GRIEF."

His TRADE, till *thirty*, HE with Pains pursu'd ;

Then, call'd of GOD, went ROUND---in *doing Good*.

Isai. liii. 3. Gen. iii. 17--19. Acts x. 38.

* * * * *

At FACES *handsome*, and a well-grown SHAPE,
How do the *sinful* EYES of Mortals GAPE !
And this *we heighten* by all *Arts* of DRESS,
Provocatives of LUST and HAUGHTINESS,

Amazing BLINDNESS of Man's *dreaful* FALL!--

BEAUTY *supreme* has now no CHARMS at all ;

Tho' *this* World's BEAUTIES all our Praise exhaust ;

His on our *vitiated* TASTE is lost.

Matt. v. 28. 2 Pet. ii. 14. Isai. iii. 16--26. 1 Pet. iii.
3--5. Isai. liii. 2. 1 Cor. ii. 14.

* * * * *

We, after MATCHES *opulent* and *high*,
And *well-provided* ISSUE, pant and sigh.

Ev'n KING of *Kings* our SAVIOUR CHRIST was here,
Tho' *this* did not to REASON's EYE appear :

A BRIDEGROOM too!--HE *once* will wed his BRIDE,
In State *remotest* from all LUST and PRIDE.

Thrice happy, who to *this* invited are,

And do at the LAMB's MARRIAGE-FEAST appear !

Wives, *Farms*, and *Oxen*, then will TRIFLERS rue ;

When, but too late, they find God's *Sayings* TRUE.

Joh. xviii. 37. Psal. xlv. Rev. xix. 9. Luke xiv. 24.

An empty VIRTUE, void of Root and Ground,
We oft with choicest ACCLAMATIONS sound,
CHRIST's VIRTUE, grounded in the HEART of GOD,
Is under Foot, with EXECRATIONS, trod.

* * * * *

'Midst Fellow-Criminals, we wish to bear,
Or right or wrong, a shining CHARACTER.

If REPROBATED CHARACTERS with Men
Are oft with GOD in highest VALUE; then
Surely we're taught, by common Christian SENSE,
That here too CHRIST must have PRE-EMINENCE.

What says ISAIAH, seven hundred Years,
Before our SAVIOUR in the FLESH appears?

"Of Men HE was despis'd, rejected quite;

"We hid our Faces from Him, as in Spite;

"For HIM we entertained no Esteem;

"Nay, we most heartily despised HIM."

How well the Jews have verified this!---

"As for this FELLOW, who knows whence he is?

"On Grounds most righteous, we'll no longer stick,

"Him to pronounce an arrant HERETIC:

"By all he SAYS and DOES, a DEVIL soul

"Rules in his false, ENTHUSIASTIC* Soul."

REPROACH so harsh, and CONTRADICTIONS more,

HE, 'gainst himself, with LAMB-like Patience bore:

Yea, tho' we hug REVENGE of Injuries,

HE for his Murderers both PRAYS and DIES.

Joh. xv. 18. Col. i. 18. Isai. liii. 3. Matt. x. 25. Joh.
vii. 20. viii. 48. x. 20. Luke xxiii. 34.

* Phrases of Reproach vary with Time; but the radical ENMITY
remains, in all Ages and Circumstances, the very same.

With

With *Right* we wish (tho' not so *right* resign'd)
For a SOUND BODY, and as SOUND a MIND.

But CHRIST, (to save *our* SOULS and BODIES too)
Would, in the Flesh, *this* PRIVILEGE forego:
" HE *our* INFIRMITIES *himself* would share,
" And, in *his* Body, all *our* SICKNESS bear."
When soon expecting to resign his Breath,
" My Soul (says He) is *sorrowful to Death.*"
And, 'midst " th' Extremity of AGONY,
" Repeating THRICE *one* Pray'r more earnestly,
" Over his Body a *strange* SWEAT was found;
" Falling, like *Drops* of BLOOD, upon the Ground."
HE also cry'd, upon the *bloody* TREE,
" MY GOD, MY GOD! WHY'ST THOU FOR-
" SAKEN ME?"

Matt. viii. 17.

* * * * *

With HONOURS *sated*, we, with EASE, desire,
(Tho' not till *well* in *Years* *advanc'd*--) t' EXPIRE.

Can we then say, the CHRISTIAN WORLD believes,
That in the PRIME of LIFE, between two THIEVES,
GOD to a *shameful* CROSS, with Nails, was fix'd;
And, in *his* DEATH, with *vile* TRANSGRESSORS mix'd?
Yet " HE the CROSS endur'd, the SHAME despis'd,
" And more than LIFE, JOYS EVERLASTING priz'd."

Isai. liii. 12. Luke xxii. 37. Mark xv. 28. Heb. xii. 2.

APPLICATION.

A P P L I C A T I O N.

BEHOLD this CONTRAST brings in View,
How we may LIFE, or DEATH pursue :
When first CHRIST'S BLOOD shall purge the Heart
And a New Life, and Strength impart ;
The nearest to CHRIST'S STANDARD, is
The nearest to ETERNAL BLISS :
When SATAN reigns, without Controul,
In Man's corrupted, fallen Soul ;
The nearest to the OPPOSITE,
Is nearest to HELL's dreadful PLIGHT :
And at this World's CATASTROPHE,
Of BOTH we shall Examples see.

Matt. xx. 22. Rev. xiii. 1--9. xix. 20. comp. with
xi. 3--12.

The VOICE within then surely saith,
Walk, walk, dear Soul! with CHRIST by FAITH :
If, with the WORLD, thou walk'st by SIGHT,
On thee the World's sad DOOM must light.
Chuse well, whilst still to chuse thou'st Pow'r,
The Time of CHOICE will soon be o'er.

Prov. viii. 1.

Say not (to DIE with CHRIST too loth)
" Why not the World, and JESUS BOTH ?
" What Need for me with Him to DIE ?
" Me shall his MERITS satisfy.
" Tho' GOOD with EVIL's here alloy'd,
" Ought the GOOD not to be enjoy'd ?
" Can't I the Matter so pursue,
" As to serve GOD and MAMMON too ?
" I of the World the BEST will chuse---
" If this be not---pray tell its USE ?"

Rom. vi. 3--8. 2 Tim. ii. 12. Col. ii. 20. 1 Pet.
ii. 21. Jude 4. 1 Sam. xv. 9, 15.

If

*If thus thou'lt talk, to answer thee,
This is the World's REALITY.*

*An INN it is, kept up by God,
To cheer his Pilgrims on the Road;
Tho well their weary Steps may REST,
They can't at once MOVE East and West:*

Heb. i. 3. Matt. v. 45. Heb. xi. 13. Matt. vi. 24.
Jam. iv. 4.

*'Tis likewise an INFIRMARY,
Thou PATIENT poor! for Cure of thee:
Do PATIENTS meet with no Controul,
Like those ne'er sick, or those made whole?*

*If these SIMILITUDES with thee
Appear with no Propriety;
In this thy blind, Lethargic Case,
Pray only for AWAK'NING Grace:
But if, thro' Faith and Fear of God,
The SCOFFERS Path thou hast not trod;
By LOVE of TRUTH preserv'd from LIES,
Which with our last DELUSIONS rise;
Hear, for thy great Encouragement
To be on CHRIST's PERFECTION bent,
" Life's TIME is short, its JOURNEY o'er,
" Thy Soul and Body sick no more,
" FATIGUE and REGIMEN will cease
" In everlasting HEALTH and EASE."*

Eph. v. 14. Prov. iii. 7. xvi. 6. Pet. iii. 3.
2 Theff. ii. 9-12. Matt. v. 48. xix. 21. Rev. vii.
17. xxi. 4.

N. B. The Reader is desired to let his own Judgment
throughout supply more particular Signs of Reference to the
Scripture; which would have been else too numerous.

POSTSCRIPT.

P O S T S C R I P T.

AFTER all that has been said, should one of a DELICATE and REFINED modern TASTE complain of the TAU-TOLOGY, or REPETITIONS here (which must needs for the very same Reason offend him in the UNCOMMENTED Scriptures themselves)---let him only seriously consider,

1st, That they are DETACHED Pieces; and that, altho' the LETTERS were sent at different Times, and it may be to different Persons; yet they were pretty nearly upon the same important Occasions.

2^{dly}, Let him also well weigh, in Application to his own Heart, the following Words of Paul, Peter, and of our divine Master himself; and also the Reason of them.

"To write the same Things to you, to me indeed is not grievous, but for you it is SAFE." Philip. iii. 1.

"Therefore we ought to give the MORE EARNEST HEED to the Things we have heard, lest at ANY TIME [like leaky Vessels] we should let them SLIP, [or (Orig. Greek) let them run out of us.]" Heb. ii. 1.

"Wherefore I will not be negligent to put you ALWAYS in Remembrance of these Things; THO' YOU KNOW THEM, and be ESTABLISHED in the PRESENT TRUTH.---

"Yea, I think it RIGHT, so long as I am in this Tabernacle to stir you up by putting you in REMEMBRANCE."

"I will endeavour, that ye may be able after my Decease TO HAVE THESE THINGS ALWAYS [or, at every Turn, O. Gr.] in REMEMBRANCE." 2 Pet. i. 12--15.

But above all, O ye dearly-beloved and Blood-redeemed Souls !
let us REMEMBER the WORDS of the LORD JESUS himself ;
alarming and important Words indeed !

“ When any one HEARETH the WORD of the KINGDOM, and
“ understandeth it not ; then cometh SATAN, the DEVIL, that
“ WICKED ONE, IMMEDIATELY ; and CATCHETH
“ AWAY the Word, which was sown in his Heart, LEST
“ HE SHOULD BELIEVE, and be SAVED.” Matt. xiii,
19. comp. with Mark iv. 15. and Luke viii. 12.

“ Then said JESUS to those JEWS, which believed on Him,
“ IF YOU CONTINUE IN MY WORD, THEN ARE
“ YE MY DISCIPLES indeed ; and ye shall KNOW THE
“ TRUTH, and the TRUTH shall make you FREE.---For,
“ if the SON shall make you FREE, ye shall be FREE IN-
“ DEED.” Joh. viii. 31, 32, 36.

“ If ye ABIDE in ME, and my WORDS ABIDE in YOU, ye
“ shall ASK WHAT YE WILL, and it shall be DONE unto
“ you. Joh. xv. 7.

5 IVG1

The Reader will please, before he proceeds with a Perusal of
the Book, to correct with his Pen the following Over-
sights ; viz.

Page.	Line.	For	Read
2	Catch Word	This	Thro'
5	6	Exek.	Ezek.
21	1	bloody	bloody
44	1	his Grace	this Grace
48	7	Lay	Lie
56	last	ont	out
95	26	yourself	yourselves
104	15	for created	for all created
107	13	Vos nobiscum	Vos inter nos non negligimini.
	15	who could	that it could give any just Ground for despairing in---

The

The ALL-PRECIOUS
BLOOD of the *LAMB*.

I.
GRANT, Lord! of thy dear BLOOD the Sense,
That I its great Pre-eminence
From SCRIPTURE-PAGES may rehearse,
In Heart's-experimented Verse.

II
By Blood 'fore God we're *justify'd*;
By Blood we're also *sanctify'd*;
Blood *purges Conscience* from the Works,
The Works of Death, where'er HE lurks.

Rom. v. 9. Heb. ix. 13. x. 29. xiii. 12. Eph. v. 26.
Acts xxvi. 18. Heb. ix. 14, 22.

III.
By Blood *all Things are purg'd within*,
Blood *sprinkles, cleanses*, from all Sin,
Washes our Robes, and *makes them white*
In God's and all his Angels Sight.

1 Joh. i. 7. Rev. i. 5. Heb. xi. 28. xii. 24. 1 Pet. i. 2.
Rev. vii. 14. xix. 13.

A

Blood

IV.

Blood *purchaseth, redeemeth, buys*
 That *Church*, which first in *Bondage* lies :
 'Tis Blood which only can *make Peace*,
 And cause all *Enmity to cease*.

Acts, xx. 28. 1 Cor. vi. 20. Eph. i. 7. Col. i. 14.
 Heb. ix. 12. x. 29. 1 Pet. i. 18, 19. Rev. v. 9. Col.
 i. 20. Eph. ii. 13, 15,--18.

V.

Those Terms, in HOLY WRIT so rife,
 LIGHT, TRUTH, GRACE, POWER, SPIRIT, LIFE,
 Best from *this Ground* are understood ;
 For LIFE DIVINE's in JESUS' BLOOD.

Joh. xvi. 15. Gen. ix. 4. Levit. xvii. 11. 1 Joh. iii. 16.
 Mark xiv. 24. Acts xx. 28.

VI.

That *All-Truth's-teaching* UNCTION,
 So recommended by *Saint JOHN*,
 Cannot in any Heart subsist
 Till first *Blood-sprinkled* by the CHRIST.

1 Joh. ii. 20, 27. Tit. i. 15. 1 Joh. i. 6--9. comp. with
 Joh. xvii. 17, 19.

VII.

'Tis Blood alone which makes, thro' Grace,
 A Way to the *Most Holy Place* ;
 Which Way the LAMB with Blood first trod,
 To bring us after *nigh to God*.

Heb. x. 19--23. ix. 12. Eph. ii. 13, 18.

This

VIII.

Thro' Faith in Blood hath God set forth
Propitiation of great Worth;
 Draw nigh then, as the Scripture saith,
 With honest Hearts, *assur'd* by Faith.

Rom. iii. 25. Heb. x. 22.

IX.

If once the *Blood of Paschal Lamb*,
 Appointed by the Great I AM,
 On *Posts* and *Lintels* to be smear'd,
 So formidable then appear'd,

Heb. xi. 28. Exod. xii. 7, 12, 13, 22, 23.
 22, 23.

X.

That the *Destroyer* must pass by,
 And not *One First-born* there could die,
 What a *Protection* to the Heart
 Must not the *true Lamb's Blood* impart?

Eph. vi. 16. comp. with Rom. iii. 25. Rev. xii. 11.

XI.

When *Accusations* at the *Throne*
 Against the BRETHREN, ev'ry One,
 The *Fiend* does lodge, and *these come Home*—
 Him they by *Blood alone* a'arcome.

Mal. iii. 1-3. iv. 1. 1 Pet. iv. 17, 18. Rev. xii. 11.

The

XII.

The *Everlasting Covenant*,
The *New*, which still ev'n CHRISTIANS want,
With free *Remission of our Sins*,
Only thro' *shedding Blood* begins

Matt. xxvi. 28. with the parallel Passages. 1 Cor. xi. 25.
Heb. viii. 6--13. ix. 18--23 x. 29. xiii. 20. Col. i. 14.
Heb. ix. 22.

XIII.

What ZACHARY, five hundred Years
Before the *Lamb in Flesh* appears,
As an *op'd Fountain* once foretels
For *David's House*, and *Salem's Ails*;

Zach. xiii. 1.

XIV.

Saint JOHN, with Record most exact,
Attests, as an undoubted Fact,
Exhibited before his Eyes,
A little after JESUS *dies* :

Joh. xix. 34--37.

XV.

He tells us, that a Soldier near
This *Lamb's Side* piercing with a *Spear*,
Forthwith, like Water from a Spout,
There came HIS *Blood and Water out*.

Exod. xvii. 6. comp. with 1 Cor. x. 4.

Thus

XVI.

Thus HE by *Blood* and *Water* came,
Ev'n JESUS CHRIST, the very same;
Not only by a *Water-Flood*,
But both by *Water* and by *Blood*.

1 Joh. v. 6--8. Exek. xlvii. 5.

XVII.

And this attests the SPIRIT too,
Because the SPIRIT's TEST is true;
Without IT one no more can look
On *this* than in a *sealed Book*.

Isa. xxix. 10--12

XVIII.

As THREE in HEAVEN Record bear,
The FATHER, WORD, and SPIRIT dear;
And this we may depend upon,
That all the *Three* are only *One* :

XIX.

So are THREE WITNESSES found good,
The SPIRIT, WATER, and the BLOOD,
To be in ONE agreed on *Earth*,
Midst *Heart's Experience* of *New Birth*.

Joh. iii. 3, 5

CHRIST'S

XX.

CHRIST's BLOOD, without all Doubt and Strife,
That WELL is of Eternal Life,
Of which we find his own Mouth tell,
Sitting on JACOB's outward *Well*.

Joh. iv. 10, 14.

XXI.

Again, *My* BLOOD is *Drink* indeed,
Without which LIFE you surely need;
But, if you THIRST intensively,
Then you may *hither* come to *ME*.

Joh. vi. 53--57 comp. with iv. 14. vii. 37--39. 1 Cor.
x. 16. xi. 27. Joh. vii. 37--39

XXII.

Whoe'er on ME believes ~~shall~~ find,
(What Scriptures *dark* of Old design'd)
RIVERS of LIVING WATERS now
SHALL FROM HIS BELLY truly flow.

Ezek. xlvii. 5.

XXIII.

Surely, my Soul! these RECORDS must
Excite in *thee* more ardent *Thirst*
After the LAMB's all-precious BLOOD,
To SINNERS ~~POOR~~ the HIGHEST GOOD!

Joh. xx. 31.



A
DISCOURSE

ON

J O H N, i. 29.

*Behold the LAMB of GOD, which taketh away the
Sin of the World.*

J O H N was one of those who acknowledged the Jewish Ceremonial Law as the Rule and Guide of that People ; for our Saviour had not abolished it himself, nor would do so, till it was fulfilled by him. *John* had not this Doctrine of the Gospel to preach, viz. That poor Sinners should be received just as they are ; but only some Traces leading to *this*. Yet, in the very Midst of those Shadows, some Beams of the Gospel darted out of his Heart, which were the Explication of all Sacrifices and Testimonies in the old Covenant. It was his Way to interpret every Thing of Him, who was his Kinsman ; of *Him*, I say, who had vouchsafed him the Favour of being his Harbinger ; who had filled him with the Holy Ghost whilst yet in his Mother's Womb : As our Saviour says once of *Abraham*, that his Heart

exulted to see his Day, tho' he was still far from it ; so when on a Time the Song of *Solomon* came into *John's* Mind, he began to preach in this Manner :
 " He that has the *Bride* is the *Bridegroom* ; but the
 " *Friend* of the *Bridegroom*, which standeth and
 " heareth him, rejoiceth greatly because of the
 " *Bridegroom's* Voice ; this my Joy, therefore is
 " fulfilled. *He* must increase, but *I* must decrease."
 So when he saw *Jesus* coming to him, at once it came into his Mind to make this Proclamation :
 " Behold the Lamb of God which taketh away
 " the Sin of the World." As tho' he would say,
 You have been tired of offering unblemished and unspotted Lambs according to the Law. Lo ! here is a Lamb of quite another Nature, *this* takes away the Sins of the World. It is given of God, it takes away the Sin of the whole World at once ; and therefore the Sins of every Country in particular, of every Inhabitant and Neighbour, the Sins of every Individual in every Part of every Country. This the Apostles declared thus, " *He* is the Propitiation
 " for our Sins ; and not for our Sins only, but also
 " for the Sins of the whole World." Joh. ii. 2.

Every Art has some Foundation-Principle, which one must be made acquainted with in the Beginning of our learning it ; for upon *this* Hinge all the rest turns ; nor can this be dispensed with throughout the Whole : As for Instance, in a Language, the
 Letters

Letters are the first Thing, the Elements, tho' the meanest Part of the whole Language. All Sciences turn upon some one Point, which is the least Part in them all. A Person who wants to learn any Thing in Philosophy, Physic, the Law, &c. is obliged to state and establish one Principle for the Foundation to which all the rest in these Sciences respectively revert. Every Art has then some Principle, some Cardinal Point, to which the Whole ought to be referred. So again, for Instance, in Writing, tho' there are many different Ways and Manners, yet the first of all is how to learn to make a good Stroke; and if this be not learned well, nothing good or perfect will come out of all the rest. So it is with every natural Thing; for tho' one had been learning an Art ~~ten~~ or a dozen Years together, yet the chief Principle appeareth every where; and tho' the Thing should be brought to ever so great a Perfection, yet it resteth always upon *that* which is its Foundation.

In Divinity, or Divine Truths, in Christianity, in the Scripture, it is the very same. Therefore our Saviour is called the *first* and the *last* Letter, because HE ought to be taught as well to a Child as to the oldest Witness; because HE is still the *Foundation* to the most solid and perfect Christian. A Father in Christ knows him who was from the Beginning; but the Difference between a Father and a Child is,
that

that the former knows him in a more *perfect* Way than a Child. This is that grand Cardinal Point, which Fools, the falsely wise, the unwise and witless Children of God, beguiled of their Simplicity, cannot get an Insight into, viz. the LAMB, *Jesus Christ*, our *Creator*, our Surety, and our Mediator. It pleased God, that HE should, by his Sufferings, pay down a Ransom for us all. HE is the A and the Z; or, according to the Greek, the *Alpha* and *Omega*. It is impossible to utter any Divine Truth, or to speak any Thing, which one might call compleat, without mentioning the LAMB, our Saviour. This must be the Anointing, and the Salt, the principal Ingredient, of every Matter, of every Sigh, of every Writing, of every Sermon, yea, of every Thought. This must give the Connexion, the Weight, and the Relish. For this Reason we have been used to call our Saviour's Blood, the *Shibboleth*. Judg. xii. 6. If any one could name every Name of his, and have an Insight into it; if he was able to say the whole Scripture, from Genesis to Revelations, by Heart, and had not a divine and deep Impression of the *Lamb*, such a Person has not yet made the Beginning of knowing his Saviour. But, if one once knows him as the *Lamb*, then Words concerning him rise up out of the Heart of Course, just as Water bubbleth up out of a Spring. And this Spring begins, and is first opened in us, by the
very

very Blood of the Lamb, and will never stop, but continue springing up into everlasting Life. And of such a Person this is the Characterism, the Lamb's Blood is his Element, his Essence, and the Foundation of all his Salvation and Happiness. Yet, for all that, and tho' a Person may have no Knowledge of the Lamb's Blood and Merits, he may still be heard with Satisfaction when talking of *other* Things; but if he undertakes to speak of *this Matter*, it grates upon the Ears, and every Thing is dead, half, affected, forced, and without Relish. The Reason of which is the indispensable Necessity of knowing the *Lamb* in the Truth of his *Blood*. *This* the Holy Ghost teaches; and every Word, which may be said to be spoken in Truth, he connecteth with it. To learn to speak of Divine Things, without our Saviour's being the Sound and Vowel, would be as foolish a Thing as to speak in common without making Use of the five Vowels; for there could be no Sense or Meaning in it. The Wounds of the slaughtered Lamb constitute the Substance, the chief Ingredient, and Life of all Sermons, and cast a Light upon his Word; for it is true, as I said before, if the LAMB be wanting, all Preaching, how fine and eloquent soever, is mere Insipidity, Deadness, and Confusion. And from this one may gather, that mere naturally-wise and sagacious Men, talking of the *Lamb*, are like People beside themselves. You
may

may not very often be able to deny, that they have been talking of something true, (they ought not to be called Heretics) but yet one Thing is wanting, without which nothing is agreeable and as it should be. They may speak *pretty* Things, but without *that* which should make the Connection. Possibly there may be entire Eyes, entire Hands, entire Feet; but perhaps the Hand is where the Foot ought to be, and where the Head, there perhaps is the Foot. This is that bottomless Wisdom in the Doctrine of the Cross, which no Man can find out, except he has an Understanding of that *Mystery*, that great Mystery of Godliness given unto him. 1 Joh. v. 20. And this is hidden from the Wise and Prudent, and manifested unto Babes. They who will be finding it out by Dint of their own natural Capacity will never find it, except they be converted and become as little Children, put to School by *Jesus Christ*. For then the Holy Ghost will convince them of that high and heinous Sin of *Unbelief* in themselves; and lo! what will be the Result of this, "Behold the Lamb of God, which taketh away the Sin of the World." Then *this* becomes the Foundation, and is the Point from which every Thing is deduced, and to which it reverts. It is *that* which *David* calls the *hidden* Wisdom. Psal. li. 6. It is the Philosopher's Stone, that universal Remedy, that amazing Thing, out of which all Things may be extracted

extracted. " The Lamb of God, which taketh
 " away the Sin of the World." Col. ii. 3, 8,--10.

Our Saviour has told us but very little concerning the Dignity of his own Person; yet once he dropped a Word, to which his Witnesses may refer. Luke xvii. 10. He makes a Supposition of People, who, by all their Sweat and Labour, were still quite unprofitable: " Ye, (says he) when ye shall have
 " done all those Things which are commanded you,
 " say, we are unprofitable Servants, we have done
 " that which was our Duty to do." But of himself he said—Joh. x. 17. " Therefore doth my
 " Father love me, because I lay down my Life." Here is Holiness by Works undeniably; for the Love of the High and Majestical God is purchased by a Work, by the laying down a Life. But if such a Thought were to lurk in the Heart, and from thence to come into the Mind of a Martyr, he would be a pitiable Creature. For, if one that has been in the Service of the Lord 80 Years together, should think, *therefore* doth my Saviour love me, this Man would be a miserable Pharisee. We owe him all, for we are his Creatures. We live for no other Purpose whatsoever than to be his Servants. All Angels and Archangels merit nothing, and the greatest Witnesses, whose Brightness shall be another Day as the Brightness of the Sun, deserve no more than a Furnace that suffers itself to be made warm; they deserve not so much as an Ox that

that ploughs the Field: But, now, when JESUS dies, this is meritorious. The Father loves him for that Reason; *Satan* loses all Right to Souls, and *Jesus* becomes the Foundation and Source of all their Happiness. From whence cometh this, but because *he* is not created, or made; because all that is said in the Scripture of this Sort, viz. that he is *born*, and the *First-born* of many Brethren, are only Instances of his deep Humiliation, belonging to the Time when he lived upon the Earth. In *himself* he is the Father of Eternities, but he became a Child, as *Isaiah* prophesied of him: “Unto us a Child is
 “is born, unto us a Son is given, who has the
 “Government upon his Shoulders, whose Name is
 “Wonderful, Counsellor, the Mighty God, the
 “Everlasting Father, the Prince of Peace. *Isai.*
ix. 6. And *Paul* writes, This is the great Mystery
 of Godliness, that God was manifested in the Flesh.
1 Tim. iii. 16. And we sing,

HE whom the Worlds cannot contain,

Who formed all Mankind,

This mighty God in Mary's Lap,

Was as a Child confin'd,

And for this Reason every Thing HE does is meritorious; in so much, that his own Divine Father is full of Joy and Praises over him, that he loves him, that he extols his Wisdom, that he makes known his Glory; that he is his Song, “This is my be-
 “loved

"loved Son!" And the Holy Ghost spreads his Wings over him rejoicing : And these are Testimonies enough, that he is his beloved Son, and the entire Pleasure of his Heart.

Behold, my Brethren and Sisters, this is "the LAMB of God, which taketh away the Sin of the World." This is the great Author of Salvation. This is the WORD which in the Beginning was the Foundation and Cause of every Thing, and also of *our* Happiness. By him, and for his Sake, are all Things ; *of, by, and to* him are all Things : Every Thing is reconciled by himself to himself.

This is the Thing we so heartily desire may be written in every Heart in burning and lively Characters ; so that in the Bottom of our Hearts his Name and bloody Tree may sparkle every Day and Hour, that all may joyful be. This carries us out in fervent Desires after, and Efforts for, the Salvation of Heathens, all Christian Sects, and all Souls which are his Creatures—after Friends and Foes. *This* grounds, settles, and establishes the Church ; this is the Rock she rests upon, so that the Gates of Hell cannot prevail against her ; viz. That *Jesus Christ* is the Son of the living God, and that he has in his blessed Body Apertures and Wounds, wherein we hide ourselves as Doves, that the infernal Fiend and Vulture may not be able to get at us. Cantic. ii. 14.

HEART's



H E A R T ' s

Epistolary Correspondence.

COPY of a LETTER which Brother — sent
from L-----, after he first came to a Knowledge of
God's Way of justifying a Sinner freely by CHRIST.

Dear SIR,

1738.

I HAVE often attempted to write to you, but have
been as often prevented: I hope it is the Lord's
Will *now*; and may his Blessing attend it!

I have, my good Friend, received much Grace
from the Lord, and Blessings from the God of my
Salvation, since I had the Pleasure of seeing you:
Oh that I could impart unto you of the Abundance
of Grace bestowed on my Soul!

I should be very glad, my Friend, if you would
let me know, very soon, upon what Grounds you
place the Hopes of Salvation? From what Spring
you expect Justification? What Value you put upon
your own good Works, and what is the Substance
and Foundation of your Faith? This you may ac-
count an odd Enquiry, and I imagine it must really
seem

seem so to you ; and what, perhaps, may make you reason thus---I hope he does not call in Question either my Faith or Endeavours, when he knows I have been so long labouring most sincerely, when he sees me disengaged from the World on purpose to serve my Redeemer : I am conscious to myself of the *Sincerity* of my Soul : I cannot conceive what he means, &c. I say, probably it may cause some such Reflections—But, be that as it will, I must still humbly persist in this Enquiry: For, if you are *right*, you will not be afraid to comply with my Request; and if you are not, I know thus much of you, you will not be *ashamed to seek Relief*. But I must tell you, that I fear you are in an Error; and if our *Principles* were the same when I was with you, (as I believe they were) I am sure you are upon a *false* Foundation; for I have been fully convinced that *I* was; So that you plainly see the Cause of my Enquiry; it is my Fear of your being in an Error; and as it has pleased God to set me right, I should be glad to be made an Instrument, in his Hands, of conveying the same Blessing to you.

Great and wonderful are the Works which the Lord doth daily for the Children of Men. He sees the sad Degeneracy and Corruption of our Times, and pities us. The Prophecy of *Isaiab* seems to be fulfilling, *When the Enemy shall come in as a Flood,*

B

then

then shall the Spirit of the Lord lift up a Standard against him: Ch. lix. Ver. 19. And what seems to me to be an evident Token, that this Working cometh from God, is the great Resentment, that *Satan* expresses against it: We are here vehemently reproached, only because we preach not *ourselves*, but *Christ Jesus*: the Lord, and ourselves Servants for *Jesus's* Sake,

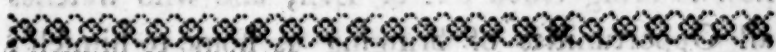
O pray for me, my Friend, that my Faith fail not, but that I may cleave stedfastly unto *Jesus* in this and every Day of Trial. I rejoice that such a poor sinful Worm should be counted worthy not only to believe, but also to suffer, for his Name's Sake. Let us remember, that, if we are reproached for *Christ's* Sake, the Spirit of Grace and Glory rests upon us. Therefore let us sanctify the Lord God in our Hearts, that we may be always ready to give, to every Man that asketh us, a Reason of the Hope that is in us, with Meekness and Fear. *Amen.*

I am your sincere Friend, in *Christ*.

P. S. Be pleased to give my Service to Mr. —, and tell him that Mr. — has been in G — these two Months.

N. B. I can but reflect upon the Goodness of God, whilst I am copying and reading this Letter, who first began, and has since been carrying on, this Work, from the Capital through all Parts of the English Dominions:

nians : I hope the kindling Spark will, in God's good Time, rise up into such a Flame, and administer so much cherishing Light and Heat, to this poor Nation, that ALL will be forced to confess, it was GOD Himself, and not Man, that enkindled it.



My Dearest MOTHER,

1741.

OUR SAVIOUR has tenderly brought me back into E—— again; and now I hope, in all Things, to obey him as a dutiful Child; esteeming it my only Happiness, both in Time and Eternity, to live to HIM who died for and bought me with his most precious Blood; and who has not only bought, but would take no Rest (as I may truly say) till he had united me to his dear Members on Earth; whom if I can serve, though it were but as a Door-Keeper, I should be thankful to our Saviour for it.

I confess it may be justly expected of you, that, after so long a Separation from each other, I should come and visit you. If it should not be so at present, you must, in no wise, think it the Want of Love to you; for I can say I bear you much upon my Heart: But, as I said before, being not my own, I desire not my own Will, neither dare I stir a Step, without the Direction of our dear Saviour, who is the Head of all his living Members.

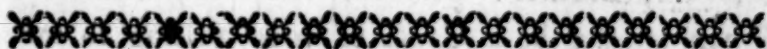
I have heard much of Religious Confusions and Offences, which have arisen amongst you at —, which, I confess, gave me some Concern; but I pass them by, and give them over to the dear, patient, long-suffering *Lamb* of God, who best knows how to bring Good out of Evil, and who watches all Opportunities of bringing us home to himself; whose Love never fails, tho' we fail and basely run from him, unwilling to accept his Grace, and rushing blindly on in our own Misery and Unhappiness, which he wants to take from us and to give us Peace with God. This grieves the *Lamb* who has done so much for us on the bitter Tree; yea, makes him bleed and groan afresh. Unless our Hearts are as hard as the nether Mill-Stone, they must break at such amazing Love, and make us run without Delay to him who stands with open Arms to embrace us; and who will not upbraid us with former Things, but love and forgive us all that stands against us.

*Just as you are you may to Jesus creep,
But come, he'll gladly take you for his Sheep;
Be you all over Sin, all over Shame,
There's waiting for you still a Heart in Flame;
The Judge to whom alone Revenge is giv'n,
Ordains for all poor Sinners Life and Heav'n.*

Salute my dear Brother heartily, for whom I can do or say nothing more. I recommend both him and my dear Mother to that Life eternal, which is to be found

found in the bitter Death and bloody Sufferings of the Lamb of God on the Cross, who hath purchased it for us. If you feel you have it not, and must perish without it, you have nothing more to do than to *accept* it, and let our Saviour give you his Peace in your Hearts, which I wish you from *my* Heart, and shall rejoice to hear of.

Your poor Son —.



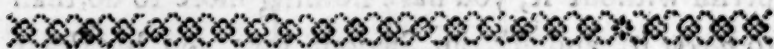
Dear MOTHER,

1741.

I THINK of you often, which is the Cause of my writing to you at this Time.

I hope you will not take it ill that I did not come down with my Brother to see you, as he informed me was your Desire; which is not owing to my Want either of Love or Duty, there being many weighty Reasons to the contrary. I am well satisfied with the Station our Saviour has placed me in, and hope to walk obedient to him in all Things. My dear Mother, I feel in my Heart a great Concern for the Good and Welfare of your poor Soul.—I beg that your Heart may be truly established in *Grace*, and in that *simple* Truth, that the Lamb has died for you, and bought you with his own Blood; and that you may quite lose yourself and all Things therein: For I am persuaded, that therein alone is to be found all Happiness, and Salvation sure and stedfast. If you are in

Want of his Grace, he is always ready to pour it out, and to feed the Hearts of the *Needy*. This I wish you, and remain your poor Son,



My Dearest _____ 1741.

HOW is it I may not hear from either you or my Brother? Are you dissatisfied with me? Then let *that* be a Cause of your writing to me, and simply tell me so.

This I can say, my Love both to you and my Brother is the same it ever was, the Alteration in your Religious Circumstances has no Effect on me at all. If you take it ill that I have not been to see you; indeed, in the Station I am in, I cannot: Which, if you will seriously weigh, I doubt not but you will soon forgive me, and put it out of Remembrance; and, I hope, I shall shortly see you of course in Town.

We have a good Lamb, a compassionate High-Priest, a tender Saviour and Redeemer, who is touched with a feeling Sense of our Infirmities. O, come boldly unto him, and take Grace out of his Fulness as much as you want, as much as you feel you have Need of. He gives willingly, when we come as Children, who neither can nor will help ourselves; for we know we cannot. Indeed, he will
prove

prove more tender to you than any Mother to her dearest Child; you need never fear he will neglect you, feel yourself as you will: No, he loves you too well, feeling that he laid down his Life for you before you was born, when no one could invite or compel him: No, he did it of his own free Will and Mercy. Believe this from the Bottom of your Heart, and remain in his dear Arms as a loving, obedient Child, until he has made you what he would have you to be. When any Thing comes that would disturb your Peace, and make you confused; or you feel your Heart exceedingly wicked, or that you harbour something in your Heart, which our Saviour's Spirit shews you should not be there, and you should have nothing to do with it, what will you do now? Will you torment yourself? Will you run from him? Will you shut your Eyes against the Light? By no Means do this; but I beg you rather to deal *very simply* with our Saviour; come boldly to him, lay this Grievance before him, and let him take out of your Heart all that would hinder him, and all he thinks not right; lie at his Feet and say unto him, O Lamb, I am thine, the Purchase of thy Blood, the Spoil of thy triumphant Sufferings; do thou with me as thou wilt, I will not say thee nay. Let him take you thus and wash you in his precious Blood, and make his bloody Death and Sufferings truly weighty to you, so that therein you may place your

whole Salvation, therein alone; that, even when it is but so much as mentioned, your Heart may be in a Flame of Love to that good Lamb who gave himself a Sacrifice for you. This Simplicity and Child-like Disposition of your Heart I wish you from the Bottom of my Soul: Indeed, it is a precious Gift of the Grace of our Saviour, and what by Nature we have nothing of; but whoever has it in Truth of his Heart, is happy in the Lamb both for Time and Eternity.

I pray you again write to me. My Love to Brothers and Sister, and all Friends. I wish you all as much Grace and as many Blessings as the Saviour is willing to bestow on you. May his Peace reign in your Hearts uninterruptedly for ever! Amen. Your poor —.

My Dear —,

I B E G you would become very simple towards our dear Saviour, look on him as pierced for your Transgressions, and venture confidently to creep to him as a Sinner; look into his dear, tender, loving Heart, which is all in a Flame after your Salvation; consider that burning eager Desire that prompted him to die for you before you was born; nay, before the Foundations of the World were laid.

See

See there, *in his Death and Wounds* your Pardon and free Election. Pray him, by his Spirit, to let this Truth become exceedingly weighty to your Soul, that you may sink deep therein, and draw your whole Life and Strength therefrom : Beg him to feed your hungry Soul with the costly Food of his Flesh and Blood, that by it you may grow strong, and become a living Witness of his against every Unbeliever, “ that in that despised Jew, hung up on the Cross seventeen hundred Years ago, Life and Salvation is to be found.” *To be thus* is a great Privilege and Happiness ; but not greater than he will bestow when you will be content to be the Chief of Sinners. However far you may now see yourself from this Simplicity, yet give yourself up to him as you are : Reason not either about your own Goodness or Badness ; but believe that he who died for you on the Cross, and there conquered the Power of Death and Hell, can and will do all Things *for* and *in* you, helping you thro’ all Difficulties. Thus you may lean on the Saviour’s Breast secure from the Powers of Hell and Sin ; and when any Thing would come to disturb your Peace and Happiness, you need do nothing more than, with a simple and Child-like Spirit, complain to him of your Wants, and he will help you continually ; he will never be weary of you, but will nourish you as his Child in his Bosom, and will do more both for you and yours than ever you could have

have desired or thought of. This will make you melt away in Love and Shame before him who has done so much for so base a Creature; nay, his *Enemy*, as we all truly are, and shall own when we know our Hearts aright. Pray write to me very often, and closely of your Heart, just as you find yourself. Indeed, I shall be very thankful, and promise you a Place in *my* Heart. My Love to all Friends. Your —.



My Dear BROTHER,

I HAVE not heard from you since your leaving L—. I should be always glad to hear of you, when you have Leisure to write to me, both in regard to your Affairs, and how it stands with you in your own Soul.

As to myself, I know nothing, but that I am a very poor, good-for-nothing Creature; which I daily feel more and more, and desire to sink yet deeper and deeper in; sensible that I have nothing to depend upon but the *Reconciliation* procured by the Death and Sufferings of the *Lamb*. I feel our Saviour's Spirit giving me to look into this; from whence alone springs my Happiness in Time and in Eternity. I long to be sunk and lost in this *Mystery* of his Death, that it may become daily more weighty

to

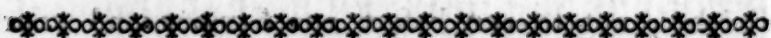
to me by his Spirit, and that I may continually find fresh Delights therein, and draw my whole Life and Strength from thence.

I wish our Saviour may bless and direct you in all your Undertakings: But I intreat you, my dear Brother, not to run before our Saviour and your own Heart; nor to do Things rashly, lest you do the Cause of our Saviour Harm, and bring yourself into Perplexity; but be a *Child*, let our Saviour lead you, and follow not your *own* Will but *his*; then you are safe. I hope you will not take this Advice from me ill, but look upon it as the Fruit and Effect of my Love. I trust and believe our Saviour will bring us *both* to what he would have us, that he, in all Things, may have the Glory.

Love to Brother —, and all Friends: Poor, dear Sister —! I often think on her—and does she *indeed* feel that her whole Nature is Sin and Corruption? Does she not know what to do, or where to fly? Let her then take good Comfort, this is a great Happiness—Let her come to *Christ* just as she is, with all her Sinfulness, nor excuse herself in the least; let her come to our dear Saviour, the *Friend of Sinners*, and accept a *free* Pardon purchased for her on the Cross above 1700 Years ago; let her look on the *Lamb* slain, and live. Write, my dear Brother, soon; and deal simply, openly, and freely with your poor Brother.

P. S.

P. S. Take Care you offend not the Weak, for whom *Christ* died: But if they in any Thing see not as you see, beg for Forbearance and Long-suffering; deal tenderly towards them, becoming all Things unto them, that you hurt not their weak Souls.



My Dear BROTHER, 1741.

AS I love you in my Heart, I cannot be right easy when I do not hear from you at every Opportunity; and I write now to put you in Remembrance.

I wish and hope our Saviour may make known unto you the *Mystery* of his Blood, that you may find that Happiness therein which his Children enjoy. Indeed it is a *Mystery* till made clear by the Holy Ghost, who manifests it in the Heart. It is the *Shibboleth*, (Judg. xii. 5, 6,) by which the Flock of *Christ* is known; it brings us nigh to God, and makes us acceptable to him; it unites us with, and makes us true Members of *Christ Jesus*, and of one another. Whoever has not yet this Blood of Atonement livingly in his Heart is yet a Stranger, stands afar off, neither can nor dare come nigh, and has nothing to do with the Fellowship either of *Christ* or his Children; yea he is, and must be, a *Slave* of Sin, and consequently miserable.

There

There is nothing else that I know of which can help Man, and, in Comparison of this, all other Things are good for nothing; for nothing will stand us in any Stead *before God* but *this*; and therefore was this sacred Blood poured out. I, for my Part, will know nothing else in Time or Eternity, but that the Lamb was slain; nor would I, if I could, be saved any other Way. The Lord give you to be of the same Mind, and to seek for nothing else but this, so will you soon be happy; and so prays

Your's sincerely.



My Dear BROTHER,

I RECEIVED your Letters, which were exceeding welcome to me, and for which indeed I thank you most tenderly.

O, my Dear! others may know what they will, and speak of ever such great Matters: But you and I will never be knowing or speaking of any Thing but *Jesus Christ*, and *him crucified*: He on the Cross is indeed Our LORD and Our GOD. We will from henceforth commence *Students* herein, and make it unto us a Matter of all Matters; waking or sleeping let *this* be our Theme; Yea, let us *live in this*. This will be always *new* to us, from hence we may draw continual Sweets, and find continual Matter of Wonder and Amazement. Let us with Saint *Paul* esteem
all

all Things as Dross and Dung for the Excellency of *this* Knowledge. When I have drank more largely thereof I shall be the better able to speak of it to you.

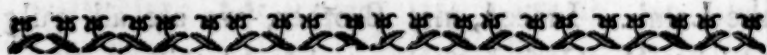
I believe you are truly awakened, and the Love of our dear Saviour is so great to you that he will not suffer you to rest, or to build on a false Foundation; he will not suffer you to stop short of the Happiness which is to be found by Sinners in his Death and Wounds only. To this End he makes you *uneasy*; which, however disagreeable to our Old Man, is an unspeakable Blessing, and for it we can never enough praise him: For indeed, was it not so, we should soon sink again into a second Sleep of Death, and never really care for, or seek after, a Saviour: But this, since he has died for you, and you are *his*, he will by no Means suffer; it is not his Will to lose the Reward of his bitter Death and Passion; he wants to possess you *wholly*. Therefore he first sends his Light and Holy Spirit to convince us of Sin and Unbelief, and to shew us what we *indeed* are. But, alas! here we are all found Enemies and Fighters against him, at Enmity against the Cross of Christ, Haters of this Light, and what not? Here we make many a Blunder, and get many a Fall before we become truly simple, before we learn of this mild and gentle Reprover, give Way to his Work in our Hearts, and suffer him to bring us forwards. Every
one

one who truly knows *his* Heart must sink down in Shame before our Saviour. What shall we do when we find ourselves in a lost and miserable Condition? We must fly to, and lay Hold of, the atoning Blood spilt for us on the Cross, which speaks better Things than the Blood of Abel; we must give up ourselves to him just as we are, and simply believe that we are reconciled to God, that he is satisfied and well pleased with us in and thro' the Blood of his Son; When *this* is so made out in our Hearts, we have a Peace which passeth all Understanding, a Foundation which the Gates of Hell cannot prevail against. This also is the Work of the Spirit, and a Gift of the Lamb. Indeed, my Brother, we are all truly blind to the Gospel of our good Lamb, till the Spirit opens our Eyes. As for Example; it is written, "He hath made him to be Sin for us who knew no Sin, that we might be made the Righteousness of God in him:" And again; "He bore our Sins in his own Body on the Tree, &c." Now, if we believed this heartily, what could disturb us, what could condemn us? If we did indeed know the Power of his Blood, we should be happy. But that you feel yourself, your Infirmary and Poverty, is already a great Happiness, and the more you sink down therein, and are content to give up yourself, and to remain so poor, the more and more will our Saviour's Spirit have Place in your Heart to declare the Wounds, Death, and Sufferings of the Lamb livingly in your Heart.

Heart. And you will remain in yourself a Sinner, rejoicing in his Death only, and given up to him that he may do with you as pleaseth him; that he may wash and cleanse you in his most precious Blood from *all* your Sin and Uncleanness. Let the Prospect of Things look never so bad within you, yet Faith must be your Conquest; *reason* not, but give yourself over to him; lay fast Hold on his Blood and Death, and it will surely carry you thro' all.

Believe that I indeed love you, and remain also a poor Sinner, and

Your sincere Brother.



My Dearly-beloved BROTHER,

CH R I S T's *precious Blood and Righteousness,*
Our *Fin'ry* is and *Wedding-Dress.*

It is, indeed, no small Surprise to me, that I hear neither from you nor my Mother in so long a Time.

Indeed you lie very near my Heart, and it is not an indifferent Thing to me in what Circumstances you are. If you are happy, it will give me no small Degree of Joy and Satisfaction. I believe I need not persuade you I love you, you are sensible of it.

O, my Brother! let not the Devil any longer blind your Eyes, nor beguile you of your Salvation
any

any longer; struggle and conflict no longer under the Law, striving to set yourself free, that you may not be beholden to *Christ Jesus* for it; but come just as you are, and let the Light shine into your Eyes and into your Heart, even the *marvelous* Light of the Gospel, that you may see aright and be no longer deceived, viz. that there is in *Christ* nothing against you from one End of the Bible to the other,--nothing but the glad Tidings of God's being reconciled to you and to the World; which was foretold by the Prophets, actually fulfilled by our Saviour, and preached to us by his Witnesses in the New Testament. By this Truth only do I declare (and I will witness it according to my Measure of Grace) that we can be set free; neither is there any Help for us in Heaven above, or in Earth beneath, but only in *this*, that God was in *Christ* reconciling the World unto himself. *Christ's* dying for us on the Cross is the only Matter that can free us from the Devil, bear us up thro' the World, and give us Peace and Happiness in Time and Eternity. This will be our only Song in Eternity, "Thou art worthy, for thou wast slain, and hast bought and redeemed us with thy Blood, and hast made us Kings and Priests unto God." Distrust and lay aside your blind Reason, and false religious Wisdom, becoming a simple Child, initiated in the School of the Spirit; and let him begin to teach you what are the first Rudiments of true Christianity; and of that Mystery, which, thro' your *own Pride*,

you still remain ignorant of. Believe me, you'll learn more in one Hour here, than you could attain by your own Understanding in one thousand Years. My Brother, it is the Office of the Holy Ghost to manifest the Death and Wounds of *Jesus* in the Heart, and to ground poor Souls upon them. I trust and believe he will give you to understand somewhat of the Blood of Christ in your Heart; only don't withstand him, but let him bring you to a true Ground and Foundation therein, that the Gates and Power of Hell may not prevail against you. May our LAMB make *you* also a Witness of his Gospel, that it is Truth and no Lie. This I wish from the Bottom of my Soul; and remain

Your poor Brother in Truth.



Dear BROTHER,

1741.

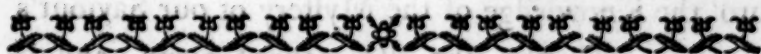
LAST Night I received your Letter by ———, for which I thank and love you.

I have not Time to write much to you now, but you may expect it hereafter.

Indeed we love you, and therefore cannot but think of you. The Lord enable you to keep to your Heart; follow the *Convictions* therein, and be
led

led by his Spirit. Leave yourself and all Things to the Lord, forget to reason in your own Blindness, and it will go well.

Your Brother —.



Dear BROTHER,

1741.

I HOPE the Lord *Jesus* will give you Wisdom and Understanding to walk among the Souls about you so as not to offend any that are *sincere* of Heart, and by any Means to gain them that oppose themselves. Our's is the Lord's Work; therefore if you abide in Stillness, waiting on him and keeping close to your own Heart, he will direct you in every Step you ought to take. When we ourselves are and will be nothing; when we will not stir a Step farther than the Lord leads us by the Hand, we only simply following; *then* it goes well, then the Lord's Work will prosper in our Hands; for then, we seek not ourselves and our *own* Glory, but *Jesus* and his Honour alone; desiring that all which comes from ourselves may be daily crucified with him. I hope our Saviour will give you the happy and necessary Experience of this *Self-Crucifixion* in your Heart!

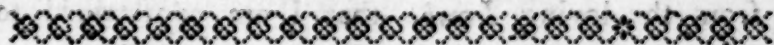
As to what you mentioned to me in your last of “ — formerly and — now being not different;” this is true, my Brother, it is only Grace that makes

the Difference between us and the most abandoned Sinner. *One* knows himself, the *other* does not; *one* can come to our Saviour with all his Sin and Misery, can wash himself from it, and become free and happy thro' the Knowledge of the Mystery of our Saviour's Blood and Death; the *other* cannot come, and is entirely ignorant of this Mystery; *one* is therefore happy, and the *other* as miserable. Upon this Account it is, that the Work of our Saviour, in making us to know *what* we are and what we *have* of ourselves, is so weighty, altho' *we* so much oppose it: For by this he also makes us acquainted with what *he* is and has done for us; and, that by our being indeed made alive thereby, and freed from Sin, Curse, and Law, his Death and Sufferings may be indeed weighty to our Hearts. This is the Point the loving LAMB would bring us to, viz. to confess that *we* are indeed Sinners, spoiled and marred throughout with Sin; and to confess also to his Glory, that we have found Life, Peace, Health, and Salvation in the Wounds of the Lamb once slain for our Sins; and, that thro' him, we *do* live and *shall* live in Time and in Eternity.

May the Spirit of our Saviour teach *you*, this Mystery in your Heart, and make you acquainted with that dear Lamb of God, that you may not only as his *Child*, but as his *Witness*, live to his Honour

Honour and Glory! Love to my dear Mother,
Sister, and Brother.—I am, indeed,
Your poor Brother——.

P. S. You can't write to me too often of your
Circumstances, and of all your Heart.



Dear BROTHER, 1741.

YOUR Brother informed me of your kind Salu-
tation and Enquiry after me. I thank you
most heartily for your Remembrance of me; be-
cause I always wish there was a true Spirit of Fellow-
ship between us, founded on the Love and Grace of
our wounded slaughtered Lamb. The believing on
his Name as poor helpless Sinners will be the Begin-
ning of this Fellowship between us. If we *both*,
feeling our own Misery and Wretchedness, do sink
down in our Shame and Filthiness without Disguise
and Reserve before him, then will he manifest him-
self in our Hearts as *our* Saviour with much Power
and Assurance; and we shall then be so employed in
adoring the Greatness of *this* Grace, that all other
Things will drop off; and we shall be united with
all who know this Grace, and wish that all who do
not know it, may know it,

I remember, my Brother, that one Day as I was
speaking with you about the *Heart*, you made me

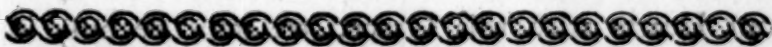
this Answer ; “ This is the Way of all your Brethren, you are always talking in this mysterious Way about the Heart.” It is true, my Brother, I am always talking about my Heart, because it is so bad, so deceitful, so unfaithful, and every Way so horribly wicked ; and yet receives so much Grace from the loving *Lamb*, that I am constrained to make *this* the Subject of my Discourse and Thoughts. I feel every Hour that I *must* abide by the Grace of our Saviour *in my Heart* : I have nothing else to live upon but the Grace and Forgiveness which is given me thro’ the Merits of the Blood of the Lamb. I’m sure *I* deserve nothing, can do nothing, and that I am not safe one Moment longer than I hang on his Wounds. I wish I did it more faithfully ; I am a poor Creature ; but yet I know the tender loving Heart of our Saviour, and that he is ready and willing to forgive me. And because I know *this* I will devote myself to his Service, and will testify to all the Power and Efficacy of his Blood and Wounds to redeem lost Sinners : And I doubt not but *you* as well as *I* will give a hearty Amen to it.

My dear Brother, I have told you now *my Heart* ; I trust your next will bring me an Account how it stands with *your Heart* ; I shall be glad to hear that you are a *poor Sinner*, and can cast this sinful Heart of yours with Confidence upon the Blood and Wounds of our Saviour : So will you be happy.

Remember

Remember that our Saviour does not want, nor set his Love upon, the knowing, talking, good Sort of People; but upon the poor, ignorant, and helpless Sinners. Rev. iii. 17.

I am your poor Brother —



Dear BROTHER —,

1741.

I NEED not tell you that your kind Letter afforded me great Pleasure. I never found yet, but that when I humbled myself before my Lord, he was ready with a Blessing. This *you* have found also in a Measure; yet beg of the Lord that he would go on to make you know more and more of that Corruption, Unbelief, and Enmity which is in all our Hearts by Nature. I find the more I know of *this*, the more precious and dear is the Blood of my wounded slaughtered Lamb to me. But if I suffer my Pride to lead me from *this*, and to search after what I have attained, how far I am got, &c. then I am apt to grow cold, and to lose my Thirst after his precious Grace. O, I hope, he will make me more and more a *little Child*, that my *whole* Heart may be united to him, and that I may know nothing but that he has redeemed me with his Blood. What I know of this by Experience I will witness; but I can no more. What we speak of beyond our Experience, we speak of *uncertainly*. It is just like a

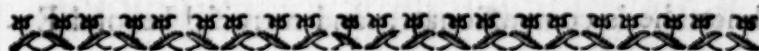
Person's knowing a Country by a Map, and another's knowing it from having travelled over it. "We speak that we do know, and testify that we have seen." Joh. iii. 11. & 1 Joh. i. 1, 3. says the same.

My dear Brother, when our Saviour is busy in our Hearts with this Grace, we must be busy in observing every Motion of it; and when, thro' his Grace, we are convinced of any Thing, we, like the Apostle *Paul*, Gal. i. 16. "must not confer with Flesh and Blood, but be *obedient* to the Heavenly Calling."

My dear Brother, that his Blood was shed for me, a vile Sinner, is my whole Happiness: I wish very much *you* may take it for *yours*; I know it belongs to you; and tho' you are ever so bad, all your Badness is so far from being a Hindrance, that it was the very Thing which moved his Love and Compassion to die for us and buy our Pardon. And I know *this* to be true, and therefore make no other Answer to all the Accusations of the Law, and the Devil, but *the Lamb is slain*. And this we find has been the *Victory* of all Sinners from Rev. xii. 10. 11.

I wish this Grace to your whole Family, yea, to the whole Town of ———. I rejoice in the Furtherance of my dear Lamb's Kingdom. Forgive all my harsh and blunt Expressions which I have at any Time made Use of in my Letters to you; I know they

they are not right, and I hope our Saviour will forgive and take them away. I feel that I love you all. Where is Mr. —? I pity him, and love him unfeignedly. I beg to be remembered to your Mother. I am your poor Brother —.



Dear —,

1741.

I RECEIVED your very kind Letter, and I bless the Lord that he makes you so sensible not only that you are throughout corrupt, but also throughout weak and insufficient to *remove* the least Corruption you find in your Heart. Now you are a proper Object of his Mercy and Compassion; now you can plead with our dear Saviour, that you are one of those mentioned Luke iv. 18. Now you can beg of him to preach the *Gospel* to your Heart; now you'll feel the Benefit and the great Happiness of his Bloodshedding, when he shall give you Power to believe it was shed for *you*. O wait before him, hiding nothing of all *that* which you find in your Heart: Our Saviour relieves us for no other Reason than because he will have Mercy on all helpless Sinners who stand in Need of *him*. Tell our Saviour therefore nothing else, but that you cannot help yourself, you must perish without *his* Help. Plead nothing more or less; but, as a condemned Malefactor, cry
for

for Mercy. Tell him of all your Pride, and Reasonings, and Unbelief. Tell him every Circumstance of your Misery *simply* as you find it; and from that little which *I* know of his tender Heart, I am well persuaded he will not let you wait long before he reveals his dying Love in *your* Heart. O, indeed, I know he is compassionate, and merciful beyond Expression: I need not go far for an Instance to prove the Truth of what I say;

*A Monument of Grace I stand,
To make it known abroad
To all the World, how far extends
The Purchase of his Blood.*

I live by his Mercy: I provoke his Patience every Day thro' my own Foolishness; and yet his Blood is powerful to forgive me, and his Mercy and Grace abideth with me. My Happiness is wholly in his Mercy. Think not then, my Brother, so much on what *you* are; but think on the *Mercy* and *Grace* in the Heart of our Saviour: Look after *him*; HE it is who is the Happiness of every one who is happy. They know nought else, but that his Blood can forgive the worst of Sinners, and they seek for Pardon hence every Day and every Hour.

You say very true, when you acknowledge *Prayer* is not such a formal Thing as you have taken it to be.

Do

Do not leave off Preaching ; but preach no more than what you know to be true.

Many here love you, and salute you. I salute your whole Family, and am

Your very poor —.



My Dearest BROTHER,

1741.

I TAKE this Opportunity of writing a Word or two to you.

It would be no small Pleasure to me, my Brother, to hear you had denied all your own Righteousness, and had found it in the Grace, Blood, and Death of the Lamb. If you will lose your own Life, you will assuredly find it in him unto Life eternal. And I do declare, in the Ground of my Heart, I know nothing that can or does make awakened Souls miserable, but the looking after some Good of their *own*, a Righteousness of their own, wherein they may stand before God in Peace ; on the contrary, I know nothing that can make Souls so compleatly happy, as, having renounced seeking after any Goodness or Righteousness in themselves, to take Hold of the Lamb crucified, and to find full Content and Satisfaction in his Blood-shedding, as a full and sufficient Satisfaction and Atonement for their Sins ; to make this Blood their Element, and have free Access to
God

God in this Grace as his redeemed Sinners; and to do all this—N. B. in *Heart*, not in *Word*. And the Reason is plain from hence, why Souls are so miserable; because they withstand and counteract the Holy Ghost in his one great and principal Work, of convicting them as Sinners, that he may point out the Way to the Lamb of God, who taketh away the Sins of the World, and make them to understand the Mystery of the Cross: For till then, till this is our Point in View, we are ever seeking ourselves, we love ourselves and our own Glory, we dishonour our Saviour by denying in Heart the Power and Efficacy of his Death and Sufferings, and the Virtue of his Blood. Now, because, as I said, it is the principal Business of the Holy Ghost to declare and reveal *Jesus* and his Death clear and bright in the Heart, and to get him Glory from the Soul, he will by no Means suffer us to continue in this Condition of Heart: Therefore the Holy Ghost himself makes our Hearts always *uneasy*, always *restless*, till by any Means he may at last accomplish his Designs, and bring us to *this* Point; till he can open our Eyes to look aright into this great *Mystery* of Godliness, and find our eternal Rest in it. This is a *great* Thing, but at first one would think it *easy* for a Child;

Which yet a Hero can't atchieve,

And dies before he can believe,

boD

This

This is our *Shibboleth*, which no one can truly pronounce, but he who is taught of God the Holy Ghost. This is the Rock upon which the Church of Christ is founded, and against which the Gates of Hell can never prevail. There is no Shelter from our grand Enemy but the Wounds of *Jesus*; and who so in his Spirit has found the Way to them, the Enemy can't touch him, but (altho' he may be ever so poor and miserable in himself) he may remain happy and secure in Time and in Eternity; *Jesus*, the Sinner's Friend, will not be ashamed to confess him before his holy Angels in the Glory of his Father.—My good Brother, may our dear Lamb ground *you* on himself, and enlighten your Eyes that you stumble not on this Stone; and may he likewise help you in all your Difficulties.

I am your poor Brother —.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

Dear BROTHER —,

1740.

HERE is, I trust, a Prospect of a very fine Work in —. Some begin now to feel their Hearts; and, I trust, 'ere long, will find *him*, who is the Saviour of their Hearts; this is best of all. I had rather see ten Souls truly converted than ten Thousand only stirred up to follow. I hope this is *your* Desire also. O make it your Business to lead People to their Hearts! For a Knowledge of the
Doctrine

Doctrine of our Saviour, without a deep Knowledge of our own personal Want of a Saviour, will profit us little or nothing. But always remember, my Brother, Ministers can bring Souls no further than they are *really* got themselves: Let me, therefore, beg of you to search out your *own* Heart thoroughly, that you may be a Guide to others: And walk *carefully*, that you may be an *Example* to Believers in Word, in Conversation, in Charity, in Faith, in Spirit, and in Purity. Also foolish and critical *Disputings* avoid; for they gender Strife. And what says the Apostle, 2 Tim. ii. 24. *The Servant of the Lord must not strive*, &c. Lean not in the least to your own Reason and Understanding; for, if you do, you make your Converts Faith to stand in the Wisdom of Men, and not in the Power of God. All such Wisdom is earthly, sensual, devilish; but the Wisdom our Saviour's true Ministers speak from, is from above, and is first pure, then peaceable, gentle, easy to be entreated, &c.

These Things, my Brother, are what must be duly considered; for they are Things which plainly shew it is a great Office to be a *Witness* of our Lord; and and that every one who, for false Reasons, rushes into it, is not proper for it. "Many will say in that Day, &c." Matt. vii. 22, &c. And yet Christ will say, I never *knew* you. Preaching the *Gospel*,
and

and being a faithful *Witness* of our Lord therefore is something more than gathering great Multitudes together. This, indeed, may raise the Admiration of some, and make others blaspheme, (which we may call suffering for Righteousness Sake) but all this falls far short of our dear Lord's Intention.

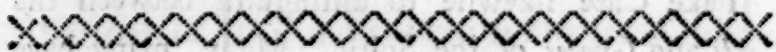
Consider what I say, my dear Brother, and may the Lord give you Understanding in all Things; for I long till Christ be truly formed in *your* Heart by Faith. I wish I could see you more still, and as — told you, keeping more at home in your own Heart: For while you are in such a Bustle and Hurry, you give *Satan* great Advantage over you to bring you into Confusion.

Take Care likewise to distinguish between the *Gifts* and *Graces* of the Spirit. Many, many have the *one* who have not the *other*. We may have Success in preaching the Word to others; but may, perhaps, know little of the Power of the Word in ourselves. The *Gifts*, therefore, without the *Graces*, as Brother — truly says, will only “serve to lead you with the more Solemnity to Hell.”

After all, my dear Brother, how are the Souls at —? Do any of them know our Saviour? Are there any in the Liberty of the Gospel? Warn them of stopping short of it. Take great Care of *them*, who are sometimes hot and sometimes cold:
People

People who are thus, seldom go forward very fast; their repeated Coldnesses harden the Heart very much. Shew them the nearest Way to the *Blood* which was shed for them: Give up yourself to the Lord for Strength and Direction: Be as nothing in your own Eyes: This is necessary, or else you will take the Success of your Ministry to yourself. Lie as a Worm before the Lord, that he may do as he pleases with you: Neither *dispute* nor *reason* in any Thing, but *believe* in all Things; and where you have not Faith, do not any Thing; for whatsoever is not of Faith, is Sin. May the Lord enable you thus to act! and may the Advice I have given you be fulfilled in *me*!—who am

Your Fellow-Labourer in the Gospel.



My Dear BROTHER. 1741.

I HAVE been now in — near three Weeks. I am well in Body, and happy in Soul. The Lord has given me a safe Journey, and bestowed many Blessings upon me. He is indeed very gracious unto me, and his Mercy is over me at all Times: I can see his peculiar Love and Care.

Since I saw you, I have received great Grace, and have experienced more than ever I expected: Yet I am still a Sinner, and I know that I deserve nothing.

This

This Week I have been with Brother D—: He is better, but not quite well; however, he grows in Grace; and, though his outward Man decays, yet his inward Man is renewed Day by Day.

Mr. W— is gone into S-----: I have been with him twice: We were open and hearty: I have a great Love for him. The Lord is carrying on a great Work in L-----: Above five thousand Souls are awakened there. Many also among the *Negroes* in the *West-Indies*, in *St. Thomas*, &c. are brought to a saving Knowledge of *Jesus Christ*. In ----- the Work goes on well.

May you, my dear Brother, be brought truly to know yourself; and may you all be brought to experience that the Lord is gracious. I heartily wish you well, and remain in Love

Your faithful Friend.

XX

My Dear BROTHER.

1741.

I HAVE received your's; and as I believe that you have written the real State of your Heart to me, as a Friend, I'll write you a *serious* Answer.

You say, "sometimes you question whether or no you was ever rightly awakened?" That you have been *outwardly* awakened, that your *Conscience* has been awakened, I believe; and also that God

D

has

has been working upon you ; but that your Heart has been *quickened* by the Holy Ghost, which is the true and real awakening, I myself much question. You may remember, my Brother, I told you last Summer you was not converted ; and it would have been much better for you, if you had followed the Advice I then gave you. I wish that you may yet hearken to Instruction ; for, indeed, my Brother, you are in a dangerous State ; and what you sometimes say you fear, may indeed happen to you, viz. that “ though you have begun in the Spirit, you may end in the Flesh.” May God in Mercy prevent this ! As to *Prayer*, if you go to it as a mere Duty, that *must* be done ; you’ll not find much Benefit thereby ; but if you really pray from the Heart, and the Sense of it, the Lord will hear you. But by the by, I cannot but observe what a Slur you cast upon the Moravians about *Stiltness* : Do you think, my Brother, that *they* don’t *pray* ? I wish *you* prayed as much, and as well. They do not neglect Prayers either in public or in private ; but they do not perform them merely as Things that *must* be done ; but they are inwardly moved to pray by the Spirit : They keep their Hearts always in a fit Disposition for Prayer ; they pray much, because they are weak and poor, and want much ; and they look upon it as a Favour that they are permitted to speak to the Majesty of the Almighty. What they have
said

said about *Stimuli*, has either been strangely misunderstood, or strangely misrepresented. They mean by it, that we should endeavour to keep our Minds calm, composed, and recollected; free from Hurry and Dissipation: And is not this right? They are neither Neglecters nor Despisers of *Ordinances*, as some have slanderously reported.

I speak thus freely to you, my Brother, because it is wrong to speak Evil of any, and much more to slander *God's Children*. We should not *think* Evil of them; for whosoever hateth them, hateth the Lord himself; and whosoever despiseth them shall be lightly esteemed.

Indeed, my Brother, you have great Reason to *humble* yourself before the Lord, and to beg earnestly to him for *Mercy*. I do not know but you may have provoked the Lord more since you was stirred up, by following your own *Self-Will*, than by all the gross Sins of your past Life. To dispute about Things of which we have no experimental Knowledge, is not right; for we can have no true Knowledge of Divine Things till we experience them. When we are in Christ, we are in the Truth; and if we have not *Christ*, we know not *the* Truth, let us know what else we will.

But, my Brother, I would not discourage you too much. Humble yourself before the Lord *Jesus*, and

call earnestly upon him, acknowledging freely your Vileness and Misery, and there may be yet Mercy enough for you. I wish that you may mind *this* without Delay. Keep yourself from Hurry and Distraction. Be much alone. Don't *talk* too much, and let *Disputing* entirely alone: Yet you must not think that doing thus will relieve you; or however, not give you Rest and Peace, and Power over Sin. *This* you must receive as a *Free-Gift* from the Lord *Jesus*. He, and he alone is our Saviour. And as he made us without ourselves, so he wrought out our Salvation without ourselves. To *him* I recommend you. May he be gracious unto you!

It is not good to *reason* much about *Spiritual* Things: What we *experience* we are sure of, and more we *cannot* know.

As to myself, I am a Sinner, poor, weak, and frail, liable to Mistakes and Infirmities; yet I know in whom I believe; and I am sure I am not *deluded*. He that died on the Cross is my Lord and God; and as long as *he* lives, I believe I shall live also, and be happy. I remain

Your sincere and faithful Friend —,

Dear BROTHER —,

1741.

YESTERDAY I received your's, and read it with great Pleasure. I believe you have wrote sincerely and heartily, and therefore I love you.

I

I trust the Lord in his good Time will be gracious unto you, forgive you your Sins, make you Partaker of a *Divine Nature*, and give you the Honour to become a Son of God, and an Heir of eternal Life.

You must indeed wait for these great and glorious Privileges with Patience, and beg earnestly for them in great *Humility* of Heart. For they are *free Gifts*, which we do not deserve, and cannot ask or claim for any Merit or Works of our own. It is not of him that willeth or of him that runneth, but of God that sheweth Mercy.

The only Fountain of all Merit is the bloody Death of *Jesus Christ* upon the Cross, who was nailed up as a Villain between two Thieves upon *Mount Calvary*, without the Gates of *Jerusalem*.—It is written; “Whosoever shall call upon the Name of *this* Lord shall be saved—For him hath God exalted with his right Hand for to give Repentance to *Israel*, and Forgiveness of Sins.” And he says; “Him that comes to him he will in no wise cast out.”

Come to him as you are, tell him your *true* Case, and pray to him as you are able,

Shall he bring to the Birth, and not cause to bring forth? I'll warrant you, my Brother.—Take Courage, and venture upon the Goodness of this

dear Saviour. Say, if I perish, I will yet trust in thee. I do, indeed, deserve Hell; and if thou throwest me thither, thou dost me no Wrong; but, O, let Mercy rejoice over Judgment! God be merciful to me a Sinner!

I heartily wish the Lord may bless you, and remain
Your faithful Friend and Brother —.



Dear BROTHER —,

1741.

I HAVE not much to say to you more than that I feel a Love for you. You'll see what I have written to Brother —. You may remember the Advice we gave you at —, as to the Manner *how* you might go on. I cannot say any Thing more. Keep close to the Lord, and beg to *know* and *do* his Will.

I hope the Lord may make Use of you both in the Way you are in, if you once come to know Christ *truly*.

I read both your Letters to the *Brethren*; they were well pleased with them, and remembered you before the Lord. And this Afternoon Brother — mentioned you to — — and the other Brethren, that you may be thought on. The Brethren salute you both.

I am yet in —, and I do not know when I shall return. If it is the Lord's Will, I trust, I shall call at —: But whether I do or not, I love you, and I hope I shall remember you.

I am your faithful and affectionate
Friend And Brother —.

P. S. Brother — is well, and salutes you both.



My Dear —.

1741.

TELL my dearest Brother I don't forget him, tho' I have not wrote to him lately: I have been much taken up. O may the Lamb overstream his poor Heart with his precious Blood, *the Fountain of Life.*

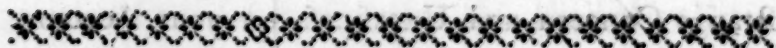
I have seen poor Brother — once; but he staid scarce a Minute with me. May *Jesus* have Mercy on him, for his Death's Sake!

Indeed, my —, when you was in Town last, I know not why or wherefore I should feel such a strange Concern and Uneasiness on your Account. It was in my Heart as if our Saviour's Matters were not so weighty to you *now* as they have been heretofore, and that it went not so well with you. If you look into your Heart, you can best tell how it stands

betwixt our Saviour and yourself. If you have ever known any Thing of our Saviour's pardoning and atoning Grace, O don't forget it and be *light-minded*; but sink down at his Feet, like *Mary Magdalene*, washing them with Tears for his Grace, who has forgiven you so much, and begging him to give you new Grace every Moment. Keep always at his Feet in this lowly Mind, that he may never let his dying Love come out of your Mind, no not for a Moment. For, whosoever has felt Life in his Heart from thence, knows that he cannot miss this dying Love from him without feeling keen Smart, and the very Agony of Death.

I hope our Saviour will give his Blessing to what I have said; and, if I have said too much, or have not spoken to you in a becoming Manner, I heartily beg you'll forgive me, and look upon it as the Simplicity and Love of my Heart to you. Indeed I know that I am a very poor Creature, and liable to many Faults and Failings, but the Purchase of the Lamb's most precious Blood notwithstanding, the Spoil of his Sufferings, and

Your unworthy —.



My very Dearest BROTHER, 1741,

I HAVE not only intended to write to you, but also to send you some Accounts out of our *Prayer-Day*

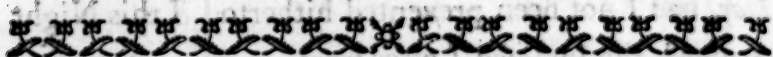
Day, had I not been prevented hitherto. I this Night received the inclosed Letter from ———; therefore was willing to send it you by this Opportunity, and also to write a Word to you myself.

Were I to write to you ever so long a Letter, it would contain in Substance nothing more than this, that *you* are indeed a *Sinner*, yea nothing else but Sin; and that the Lamb of God, by his bitter Agony and Passion, has *reconciled* you to God, and made Peace betwixt you. If you know the *former*, (not in the *Head*, but in the inward Feeling of your *Heart*) you are indeed a happy Man; because then the *latter* will be exceeding good News to your Soul. Your Heart will be made alive thereby, and find a Satisfaction and Peace from it, which will continue not only in this Life but also eternally, and bring you thro' all Difficulties. You will then give yourself over as the happy Reward of the Lamb to love and serve him. This I wish you from the Bottom of my Heart; and am, indeed,

Your poor Brother ———.

P. S. *We* have a Birth-Right which we will not sell for a Mefs of Pottage, viz. That we may be counted worthy to have a Part in the *first Resurrection*, and appear with the Lamb to judge the World. Amen.

Dear



Dear ———.

1741.

I RECEIVED your last, but not without a tender Feeling of your Condition. The more you are kept from attempting to help yourself, the sooner, I believe, will the Light spring up. Persons in your Circumstances generally, and almost naturally, wish for and look after a *Sign*; thinking, at some *particular* Time, something extraordinary shall be done in their Souls; and that in a Moment shall the Joy come. But this is not *always* the Saviour's Method: Sometimes Souls come to Rest, and to have Confidence in his Blood almost insensibly, at a Time when they think little of it, perhaps when they were most indifferent, most careless. We know not how to mark out any Way for him to work in: He will do his own Pleasure; and, if we can believe, this is most profitable for us.

The Brethren have long advised me to resign my whole bodily Disorder, and my whole Heart, over unto his Will, and let him do what he pleases with me. Their Advice was to me as an idle Tale, and as an Impossibility. My whole Nature strove and reasoned against it; and there was not one Brother whom I had not somewhat against. But now I blush, and am glad I have his Wounds and pierced

Side

Side to hide my guilty, reasoning, unbelieving Heart in. I feel it *must* be so; he will and must have the sole Direction of my Body and Soul; and now I begin to desire him to take it into his Care, it goes well with me: I am free and easy in my Heart, and my Disorder mends every Day; so that I am in a fair Way of doing well. O pray for me, that I may learn to *believe* on him when I cannot *see* him; that, when Circumstances appear dark and against me, then I may take him at his Word: And when the whole Guilt of my Heart and Vileness of my Nature appears, then would I bathe myself in his Blood as contentedly as if I had no Sin. O! I long *thus* to know his Blood and Wounds, *thus* to rely on his loving Heart, with a continual Feeling that *I* am the least, the worst, the most useless Creature in the World.

O may the Lord be merciful to us *both*! we both want *Mercy*; and nothing but the *Blood* of the *Lamb* can give the Mercy we want. I kiss his holy Feet with Shame and Thankfulness for what we both know and enjoy, and heartily wish we may follow on to know him more until the End. I greet all about you, and salute *you* most heartily.

My



My Dear BROTHER.

1741.

I HAVE received your's.—As to the State of your Soul, I can only advise you to wait with Patience till the Lord is pleased to shew you Mercy.

As to your Manner of acting, you may recollect what we said to you in L——, at Brother H——'s. I would have you still to continue your Preaching; for, though it may appear cold and languid to *you*, yet perhaps the Lord may bless it.

If you have a Mind to learn *Hebrew*, I have nothing against it; it will employ your Leisure-Time, and it may be useful.

As to Brother —, I desire my Love to him; and, whether he goes abroad or stays at home, I wish the Lord may bless him: May all Things be as Dross unto him in Comparison of *Jesus Christ*.

The Work of the Lord goes on prosperously with us in ——. The Saviour shews himself very gracious amongst us. Many Souls are in a fine Way: Several have lately received Grace, and found the Fountain open for Sin and Uncleaness. An elderly Man, who has been *pious* many Years, has at length found Christ as his Saviour, and is now a poor Sinner. A young Girl about fifteen has received
great

great Grace: She was truly awakened this last Summer; and the Lord has lately discovered himself to her in such a wonderful Manner, that she has an Assurance in her Heart, and great Confidence towards our Saviour—it is a Pleasure to see her.

An elderly Woman lately spoke with me, and said, “The last Time I spoke with you, Sir, I told you I was not a *great* Sinner, because I had not lived a wicked Life; but I did not then know myself: Now I think there is not a greater Sinner in the World than I am: And, oh! the Lord is so good to me, I have so much Joy, that I can scarce sleep in the Nights. I believe now that *Jesus Christ* is my Saviour, that he has died for *me*, and that he has forgiven me all my Sins.”

Another young Woman has also received Grace, and is in a fine Way. Many are under Convictions. Mr. — and his Wife are both chearful and happy. I myself am a Sinner, unworthy of the least Mercy; yet I remain with Love to yourself, your Mother, and all the Society,

Your affectionate Brother in Christ.

My Dearest BROTHER in the Death
of JESUS.

I WAS very glad to receive a Letter from you, because I was in Expectation of it. Indeed I love
you

you very tenderly, and I often remember you with a deep Sigh in my Heart before our Saviour.

I feel and know how it is with you in your Heart, because I have been in the same Circumstances myself; and should be in ten times worse, was it not for the Grace of our Saviour, which keeps me: For, indeed, I am in my Heart such a poor, miserable, condemned Creature—so full of Infirmities and Failings, that, was it not for the Blood of the Lamb, I could never have any Peace or Satisfaction in this Life: I should be always in Misery and Confusion, a Sport and Laughing-Stock for the Devil.

This makes me truly hungry and thirsty after the Flesh and Blood of the Lamb, and after a fuller Knowledge of the Mystery of my Redemption; this makes me desire to sink deeper on this *Ground* and *Foundation*, to get a greater Content and Satisfaction in my *Ransom-Price*; to be more courageous in it, to sound and blaze it abroad to his Praise, and to tell other poor desponding Souls of this great Happiness, which the Lamb has purchased for us; that they also, with eager Haste, may fly as chased **Doves into their Windows, viz. into the Wounds** of *Jesus*, and fearlessly hide themselves *there* from the Claw of the hellish Vulture; that they also may glory in their slaughtered Lamb, and look cheerful in his Grace.

The

The Enemy of Souls is now loose, and goes up and down the World as a roaring Lion, seeking *whom* and *how* he may devour; how he may blind the Eyes of the *Unbelieving*, and keep them from the Enjoyment of that Happiness the Lamb has so dearly purchased for them. The far greater Part of Mankind he grossly blinds, by persuading them there is Happiness in this and the other worldly Thing: *These* are asleep, and his Slaves at Will: But the other Part, whom he cannot delude so grossly, he enslaves by their *Reason*, and plagues and terrifies by the Law: And when our Saviour, by shewing them their Misery, is calling them to himself, he confuses their Minds, and represents our Saviour as an *implacable* and *unmerciful* Judge, who has Pleasure and Delight in our Unhappiness; who wants to condemn us, who will reject such Sinners as we are, and what not. Thus are awakened Souls deluded, deceived, and beguiled of their Happiness, by the Cunning and Artifice of the Devil. To this End our Saviour sends out his Witnesses and Labourers, and with them his Holy Spirit into the Heart, to preach his Gospel, to undeceive such poor Souls, by declaring to them the *Reconciliation* of the World by his Death; to remove the Veil of Unbelief from their Heart, that they may see the Mystery of his Cross, hear his Voice, believe and live, and have a Confidence towards him, by knowing *he* was always and is still *Love*. Thus

Thus the Souls get Rest and Peace ; and all the innumerable Things, which stood in the Way as Hindrances, *all* fall down ; they come into quite another Element, and are even amazed at their own Happiness. They can then sing with a chearful Heart..

*Christ's happy Flock sweet Rest enjoy,
Still on their Friend they lean in Peace ;
This, this their Business, their Employ,
In the wide Ocean of Free-Grace,
In Jesu's Blood, their Element,
To swim and bathe with full Content.*

My dearest Brother, I am very sensible we cannot bring ourselves into this Happiness ; but you may take Courage enough to believe, and be of good Cheer. Make no Doubt but that good Lamb, who has loved you before the Foundation of the World, will, *if you will but suffer him*, send his Spirit to preach Peace to your Soul, and to make his Death great and mighty to Salvation in your Heart, and to bring you nigh by the Blood of the Covenant and the Truth of the Cross. Then you'll find Grace and Strength to live here, or die there for Him ; and you will not want a Friend to go to for *Direction* in all your Affairs and Circumstances, whatsoever they may be. This I wish you ; and am, indeed,
Your very weak and poor Brother.

My



My Dear BRETHREN,

1740.

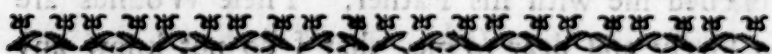
BECAUSE you live together, I will write to you both in one Letter. I rejoice in my Heart when I think on what the Lord *Jesus* has done for your Souls; but much more he intends to do for you, if you will but give up yourselves *entirely* to him. It is to be sure a very great Mercy that he has drawn your Hearts to the blessed Poverty of Spirit, and to the Wounds which have been pierced to be a Refuge, a Place of Rest to all poor Sinners, and convinced you of the Happiness *they* may enjoy therein. This is *my* dearest and sweetest Subject, which I daily meditate upon; viz. That *Jesus* has died for me while I was his Enemy, and thro' his Blood reconciled me with his Father. These Wounds are so lovely and dear to me, that I do not know any Thing in Heaven or Earth that can enter into Comparison, or Competition with them. I wonder many Times how I can feel myself so happy, since I am so poor and miserable a Sinner, and find so many Things still amiss in myself. This indeed is *Free-Grace*, which surpasses all *our* Understanding. My dear Brethren, I gladly put you in Remembrance of this great Matter, that you may seek for a deep Foundation in the Wounds of *Jesus* to which you are called. I heartily beseech you to let the Lord

E

Jesus

Jesus give you a deep Sense of your Sinfulness and Misery, and of that Blood which swalloweth up all Sins, Curse, and Death. Trample all Holiness of your *own* in the Dirt, and come to *Jesus* as you are, and let him cloath you in *his* Righteousness. My Brethren, whilst you are together, seek the Lord *Jesus* in Fellowship, talk as often as Time will permit about your Hearts; but from the Bottom: May the Sincerity and Faithfulness of the one to our Saviour enkindle the other's Zeal, and provoke him to the same. The Compass of my Paper is too small for me to write down all I have to say; but the Saviour will explain to you all Things you have Need of. I kiss you in Spirit, and recommend you to the Bowels of the Mercy of *Jesus Christ*, whose Grace and Spirit be with you for ever. So wisheth

Your poor and unworthy Brother M——.



Dear BROTHER,

1741-2.

I RECEIVED your's. This I know, that I and my Brethren should greatly rejoice to hear and see you so wholly our Saviour's as that you yourself knew it; I mean, that you was satisfied in yourself that Christ had satisfied for *you*. You say, "you dare not, you cannot believe *as you would*." Pray, my Brother, do not make to yourself any Idea of how you *would* believe; for the while
you

you are willing how, you lose the Power of believing at all.

Shall I presume to teach and advise you? If I look at it as Things are now-a-days managed, I must presently draw back; but Love overcomes Ceremony, and I'll venture.

Our Lord Jesus has given us the greatest Proof of his Love that any one can give; he has given his Life, and that for the Ungodly: What shall he do more; draw us and convince us? Yea, that he has done too, for whoever has been awakened by the Gospel always found that it convinced him of the Truth of it. Nor did ever any one hear it right, but something in the Heart assented to it. No one ever heard it, but he was first drawn by our Saviour. Now, my Brother, you have been drawn, you have heard, you have in your Heart been convinced, (if I am not much mistaken) but you have not kept to that Conviction; for, the Enemy assailing you by and thro' your Passions, (you not being aware of his Devices, nor understanding fully what Christ had purchased for you, and what Weapons you should use) got the Advantage of you; and I think thus:

First, When Sin assaulted you, you strove against it, but could not overcome, but was overcome by it. You then could not be satisfied, at any rate, till you

fell on the common delusive Explanation of the viith to the Romans. This, &c. gave Ease, or at least quieted the Conscience for a While ; but, this not being able to give you *true and lasting Peace*, nor so much as to keep Sin *within Bounds*, rather in Effect encouraging it, or at least keeping you from using the *right Weapons* against it ; you at last became miserable again, and could say thus much, *Oh wretched Man that I am, who shall deliver me from this Body of Death !*

And *now* it seems as if you argued thus ; “ If I believed, I should be freed ; but I am still a Slave ; therefore I don’t believe.” This is true in a Sense ; but this is not the *Weapon* we are to use ; this will not give us Victory, but is rather in a Sort furnishing the Enemy with Weapons against ourselves.

Well then, what must be done ? Or how must one fight so as not to beat the Air ? Why thus I have found it, after I had been tormenting myself a long Time about these Things, at last I enquired *closely* how it was in my Heart ; and I believe, if *you* would do so, it would be well ; I mean thus : Look into your Heart, and see if you can find Condemnation there. If your Heart (not your Head) condemns you, and bears Witness against you that you have no Part in the Death of Christ, then I need not tell you to *cry for Mercy* : But, if your Heart con-

demns

demns you not, that is, if it does not cut off your Part in Christ's Death; then you may have Confidence towards God, and you may fight more certainly than you have hitherto done, that is, by not giving Sin Room in you, or Advantage or Dominion over you, by arguing for the *Necessity* of its being so; by not submitting so readily to it as one who has not yet *that* which can defend you from its Power: But *thus*; Has Christ died for Sinners? Am I one? Does my Heart bear me Witness that I belong to Christ?

*Then, when there comes a sinful Lust,
I'll thank my God there is no must;
I'll say to Avarice, Lust, and Pride,
For you my Lord was crucify'd.*

And I will not stand asking, whether I am a Believer or no, because I find this or that assault me; but boldly say, Thanks be to God who hath given me the Victory thro' *Jesus Christ* my Lord: Make no Parley with the Foe; but take it for granted, as it really is, that Sin has not only lost its Power of *condemning*, but of *overcoming* us too: For the Devil and Sin, tho' great and mighty in themselves, and in the World, yet cannot hurt one who has but even a little Knowledge of our Saviour, if one does not first allow that they have *some Power* over us; but no sooner do we grant that Sin has the *least Power* left, but we quickly feel its Tyranny, according to

the Proverb, " If we give but an Inch, it will soon take an Ell." By giving it Room or Place, I don't mean the merely hearkening to the Temptation, (tho' that is likewise true) but the Concession of its Power over us on any Pretence whatsoever. *This* I have found to be true, and that there is no Way of standing against Temptations, but by pleading and standing firm in the *Victory* Christ gained for us. It is not *our* striving, it is not *our* reasoning, it is not *our* pleading that at such and such a Time I felt our Saviour's Grace; and therefore, Sin, be gone! But Christ has died, Christ has shed his Blood, Christ has condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us; Christ by his Blood-shedding has made *me* free from the Law of Sin and Death. Thus, my Brother, to hang on Christ, to plead Christ, to use Christ against all Enemies, and in all Circumstances, makes us happy, and we hardly know how we come to be so; makes us Conquerors without losing Blood or Strength, Numb. xiv. 9. xxiv. 8.

I have exceeded what I at first intended, and have been *free*. If I have not altogether hit your Condition, and the Way you have gone on in, pass over it, and take *that* which does; and be assured, that you are often thought on by

Your poor Brother R. V.

My

My Dear BROTHER,

1742.

I AM very glad that our Saviour keeps you at his Feet, and makes you more and more sensible of his Power. Desire only *this* of him, that he may continue with his Grace working upon your Heart. May his *Spirit* make it clear to you, that you are his redeemed Sinner, whom he loves. May our Saviour grant you a Look in Spirit into his Wounds, that you may rejoice whenever you see by the Grace of the Lamb your own sinful Heart; because he will make you sensible, even then, that he is your ALL IN ALL. Take *his* Word for it so long till you find it true in your own Heart. And when you are to speak to other Souls, forget yourself at that Time, keeping close to the Heart of *Jesus* our Lamb; and our Saviour will give you Grace to see how his Heart burns with Love towards the poor Souls, tho' such poor sinful Creatures. This will give you Courage and Boldness to speak of the Death and Blood, and Wounds of the Lamb.

My Brother, you mention the *Meeting-Place*, as if you were afraid *we* should not approve of preaching in it. We can assure you, that if the People are but willing to let us speak what the Lord gives us to speak, wheresoever it may be, a Place *licensed* or *unlicensed*, we do not on our own Account mind
that.

that. If it was the Custom of any Place to be cloath'd in a Bear-Skin, and the People desired us to do the same, we would willingly comply with it, if we could but preach the Gospel to them. We don't make any Scruple about such outward circumstantial Things; because our *Lamb* has shed his Blood for all Sects, and for all Nations.

I can't write to you yet how soon a Brother and Sister may come to reside with you. Our Brother —, with the other Brethren and Sisters, are not yet arrived from *Germany* and *Holland*; they have met with contrary Winds as well as Storms; they have been twelve Days on board a Ship, and now I think it must be very hard for them; but our Saviour can and will help them through, and preserve them, because it is his Will to have them go to *Pensylvania*.

The Souls here in *London* grow in Grace and in the Knowledge of our Saviour; especially our single Brethren, amongst whom I am most acquainted. Seven of them will be married very soon, who are all to go to *Pensylvania*. Many of them salute you; we often think upon you, and look upon you as one who belongs to our Number. Pray give my Love to the Brethren with you who know me. We all join together and salute you.

I am your Brother.

A LETTER from —, a little before he set sail
for Philadelphia.

My Dear —. 1742.

WE have received my Brother W—— safe and
sound among us.

I believe our Saviour works greatly on your Heart
to the making you a poor Sinner: Therefore do not
withstand it, but become *willing* to be *so*. You
need not be afraid though you should find yourself
ever so bad, because all Sin is taken out of the Way,
and full Pardon procured seventeen hundred Years
ago: Therefore may we come with Boldness to the
Lamb of God, rejoicing in his Grace, because there
is nothing against us; and if you keep very close to
this dear, precious Truth, you will find so much
Power and Strength in it, as will always keep your
Heart alive, and free you from all Fear and Con-
demnation, making you quite happy and chearful;
and thus shall we have a Fellowship with one an-
other, though absent. Farewel, with Love to
Sister, &c.

Your poor —.

Dear

Dear BROTHER.

1742.

THE dear Lamb of God, who shed his precious Blood for you and me, and for all that believe in his Wounds, has inclined my Heart to write unto you.

I am a poor unworthy Sinner, but redeemed by the Wounds of my Saviour. O that you and I may rejoice continually in free redeeming Love! O that we may continually lie at our dear Redeemer's Feet as humble Sinners, waiting for the sweet Droppings of his healing Blood upon our poor Souls! O that I could say I was quite buried in his precious Wounds! I am a poor Sinner, but not enough so; I know nothing yet as I ought to know; but my Heart's Desire is to know nothing, save the Power of my dear Redeemer's Blood-shedding in my Soul. I know my dear Saviour is willing that I who am a Sinner should come and make his precious Wounds my Sheltering-Place. O my dear Brother, pray to our Saviour for me, that I may be one of his dear little Children, waiting continually to be fed with the Breasts of *Christ's* dying Love, that I may receive the Soul-comforting Cordial of my dear Saviour's Spirit dwelling in my Heart as an abiding Witness. Such God the Father loves, and our dear Saviour loves, and the Holy Ghost

Ghost delights to dwell with. This is a **BELIEVING** Sinner's Happiness: O that our dear Saviour may make *me* so happy!

My dear Brother, the Brethren from *Holland* are come to *London*, and on *Monday* last we had a Meeting in *Fetter-Lane*, and an happy Meeting indeed it was! Our dear Saviour was amongst us--his Power filled the House. Brother — spoke to the *German* Brethren with Power from our Saviour.

The Brethren, both *German* and *English*, will soon set sail; O pray that our Saviour may go with them, and abide with them to be their Witness wheresoever they go; that Thousands who know not our Saviour, may be brought to experience his precious Wounds in their Hearts, and may be made happy Sinners, having received Life and Strength from thence.

May the dear Saviour be your Sheltering-Place, and may you daily receive Strength from him; desiring nothing but to be a poor Sinner, yea desiring nothing but to bathe your Soul in the Fountain of his most precious Blood,

*That you, too, in his Wounds may dwell,
Secure from all the Pow'rs of Hell.*

Ob

O may you in his Nail-Prints see

Your Pardon and Election free.

My Dear BROTHER, 1742.

I LOVE you, and look upon you as a REDEEMED and as a CHOSEN Person for our Saviour's Service; although at present this may seem very unaccountable to yourself: And indeed, when we know *Jesus* and his Death and Blood, even then we are a Riddle to ourselves, because *Jesus* loves us as poor Sinners, who have nothing but his Death and Blood to rely upon; a Ground which remains sure in Time and in Eternity.

And, my Brother, was our Saviour to deal with me according to the best Works which I could be sure of doing for him, I should certainly be lost; but our Saviour's Blood cries for Mercy, and not for Vengeance. His Righteousness is our's, his Holiness is our's; nay, he has given himself *wholly* for us, that we may rejoice in him, and in what *he* has done for us, and not what *we* can do.

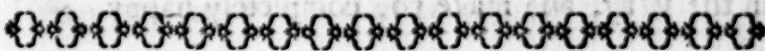
Therefore, my Brother, look you upon him who was made Sin for you, and upon what he has done for you, and be resigned unto him. I believe you are now under the modelling Work of our Saviour, and what do you think he will make out of you? He
 will

will strip you of all your *own*, make you sensible of your own Poverty and Helplessness, that you may cry for his precious Blood, and be healed thereby.

When you are to speak to other Souls, you need not want to make a fine Oration; but rather look upon it as a Business and Testimony of our Saviour and his Spirit, and be you only *his* Mouth, that HE may speak through you what *he* pleases; then you may be sure he will defend his own.

I remain your poor and happy Brother.

*** Our Brother ——— salutes you, and will answer your Letter as soon as possible.



Dear BROTHER,

1741-2.

WE send you our dear Brother H—. He knows the *Heart* of our Saviour indeed, how kind it is to poor and lost Creatures. His Soul burns with Desire of telling it to many more, and we doubt not but there is a Hand of the Lord in his coming to you. We hope you will receive him in the Lord, as you are used to receive Servants of *Christ*. He is very dear to us, and if you receive *him*, you receive *our Heart*. *He* will consult with you and Mr. — about what you shall think good. But he is but lent you, and not as one we have no Occasion for, but as one of our Hands and Feet.

He

He then, knowing of all you want to be acquainted with, will tell you more than I could write. I therefore only salute and kiss you in the Lord, as my dear Brother,

Your affectionate Brother and Servant, Sp.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

My Dear BROTHER, 1741-2.

I MUST write a Word to you : Cease not to look to those Wounds that made your Peace : Forget not that his Blood was spilt for your Atonement, and that he has put away Sin by his one offering of himself ; and this will overcome all Obstacles that stand in the Way, and make you completely happy.

It is true, we are fallen Sinners as well as others, but REDEEMED ; which can make us happy in all Circumstances. Farewell, my dear Brother, for this Time ; if not here, we shall surely meet above, in the Presence of the Lamb, and enjoy him to all Eternity.

I am your poor Brother, J. O.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

To the Single BRETHREN at ———.

My Dear BRETHREN, 1741-2.

I HAVE but little Time, but yet I could not forbear writing to you by this Opportunity, because I love you.

I hope the coming of our dearly-beloved Brother — will be a Blessing to you all. Last *Monday* se'nnight was our little Sea-Congregation settled by a general Love-Feast of all the Brethren and Sisters ; when, in the Sight of Men and Angels, they gave themselves up to the Service of the Lord, to live or die for him ; and there was a sweet and powerful Presence of the Lord with us.

At present we are every Day expecting to sail for *Pensylvania*. The Single Choir, which amounts to twenty-two, with some of the Married, are all on board, and have taken up therein their Habitation ; of which our Brother — who has seen us can inform you ; we are chearful and happy.

We, my Brethren, can never thank and praise our good Lamb enough, for all that Mercy and Grace which he has bestowed upon us, in that he has chosen us from this present evil World, and given us to know and feel his redeeming Love ; so that we can venture, even in this War-Time, to cast ourselves on his safe Conduct, and to be confident in his Grace. We know and are sure we have nothing in ourselves, but are just as others, nothing differing except in this, that we know the Lamb's Atonement, and feel the Virtue of his Blood to make us happy. Therefore shall we who have tasted this Happiness, in Return for his great Love, give ourselves

ourselves entirely to him Body and Soul, as an Offering to the Lord, who will be pleased with it, and accept us miserable as we are; yea withal give us this Grace to become his Witnesses to other Souls.

I wish you this, my Brethren, from the Bottom of my Heart, and wish you may get Possession of this goodly Pearl, this Wisdom of his Children, viz. a divine Look into the Death and Wounds of the Lamb; and there read continually your Pardon and Election free, that your Hearts may be blessed herein with Life eternal. May every one of you burn like Fire to advance the Glory and Knowledge of your Saviour, and bring ten thousand Souls the same Free-Grace to feel.

It will rejoice my Heart greatly to hear of your Welfare, and I hope you will not forget to write to me by every Opportunity, though I am far from you. I salute you all in great Love and Tenderneſs with the Kiſs of Charity; and am

Your Fellow-Sinner in *Jeſus Chriſt*.

My Dear BROTHER, 1741-2.

SINCE I left you, the Lord has been very gracious to me; and, I believe, to you alſo.

My Voyage has been very much bleſſed to me, and, though we had a very long Paſſage from *Holland*,

land, yet were these fifteen Days to me as one; because I had near forty-six Brethren and Sisters with me, and we had our Meetings on board, which the Lord blessed very much to all of us. All the People that were in the Ship loved us exceedingly, and a Fear of the Lord fell upon them; so that none of them gave us the least Disturbance, and so the Days passed away we did not know how; but because the Lord gave us Grace to love one another, and to cleave to him, this Love did, as it were, shorten the Days, and we were as happy as ever in the Congregation itself.

The Lord preserved me at this Time from being Sea-sick, so that I was able to serve my Brethren in several Things.

Since I've been here again, our Saviour has given me many Blessings among my Brethren; and I can say his Grace is every Day new, his Love is a bottomless Abyss, his Blood an everlasting Fountain of Happiness.

Our Brethren are now on board the Ship, but the Sisters not yet; it is likely they will sail the latter End of this Week, if the Lord assists them in carrying one principal Point, which they are yet in Want of. Pray you also for them and for us, that so we may be knit together more and more, and so be the Delight of our dear crucified Lord and God. I re-

F

commend

commend you to his tender Mercies, that is, to the Bowels of his Love. May his Blood wash and cleanse you from all that can make you uneasy. My Brother,

*Artful Doubts and Reas'nings be
Nail'd with Jesus to the Tree.*

Pray give my hearty Love to all the Brethren, and remember Your poor Brother.

My Dear BROTHER, 1742.

I RECEIVED your very kind Letter. All Things are in the Hands of the great Shepherd and Bishop of all the Churches. He has not as yet found us a Way to send any more Labourers from amongst us to you at —. Here you have your dear O — again; the Lord blefs *him to you*, and *you to him*: May you both prosper together, and be filled with the chearful Light of the Gospel more and more; and may your Hearts always find Rest at the pierced Feet of *Jesus*, who suffered for your Sins out of Love to your poor Souls! May you recommend that sweet Dwelling-Place, and most convenient Retreat, to every weary, tired, and miserable Soul!

*The Wounds of Jesus for their Sin,
Before the World's Foundations slain;
Whose Mercy shall unshaken stay,
When Earth and Heaven are fled away.*

May

May you declare the *free* Offers of Pardon, and publish the good News, the glad Tidings, the good Gospel of Peace to every Creature! May you cry aloud to Sinners, " Behold a Saviour liveth, who " was dead, and is alive again for evermore, Amen." He has the Keys of Hell and Death, from whom he has taken their Sting and their Victory, and robbed them of their Power. Sing Hallelujah! all ye that dwell in the Earth, even to the uttermost Parts thereof, and in every Corner; for Judgment is given unto the Son, and all Power in Heaven and in Earth to him, who came not to destroy Men's Lives, but to save them; not to condemn the World, but to save the World. He it is who is our Lord and God; He it is with whom we have to do, and besides him there is no God. Do you think he will hurt any of us? Ye poor dear Sinners, ye do not know the Half how good he is. He will not hurt you if you draw near to him: He will trample on none of you. No, no; that is not his Way of Dealing. Though you have been and are ever so bad, wicked, cold, hard, dead, doubting, and unbelieving, he will receive you, and in no wise cast you out; none of you who draws near to him, calls on his Name, tells him *his Case*, and begs his Favour. He will receive you the very Moment you come to him, because he first loved you, and because he is Love every Moment,

and always remembers that adorable Event and Fact
at *Jerusalem*, his shedding his Blood on the Cross.

Help me to bring ten thousand Souls

The same Free-Grace to feel;

Henceforth I'll preach it more and more,

The Lamb will set his Seat.

Dear Brother, we will know of nothing else but
this, and talk of nothing else all the Day long.
We will not *dispute* and wrangle with those that
differ from us; but we will tell weary, and simple,
awakened and unawakened, reasoning and every
Sort of Souls, over and over, of *this* Matter, for it
is *true*. I am sure it will do, it is enough, it will
answer all Purposes whatever, and is the only Founda-
tion; besides *this* can no Man lay any other that
is good for any Thing. Greet in my Name each
Person belonging to your Society.

I am your's, very heartily.

A LETTER to all the Followers of JESUS,
in and about —.

My Dear FRIENDS, 1742.

I THINK on you with Emotion of my Heart,
and also with inward Love and Respect, when I
consider through how many Trials you have re-
mained, and do yet remain, seeking the Lord Jesus.

He

He

He is the Friend of Sinners; he came into the World to save Sinners; he gave up himself into the Hands of wicked and sinful Men, that by their killing him, his Blood might be the Atone-ment and the Ransom for all their Sins; he was from everlasting *Love—Fury* neither was nor is in God; but out of Love to the wicked, sinful, ungodly World of his Enemies, he gave his only begotten Child to suffer all Sorts of Miseries, Ill-Usage, Scorn, Contempt, and at last the Death of the Cross, that he might by such strong Proofs, Marks, and undeniable Manifestations of his Love, make it plain, that he was not the Enemy of his Enemies, but the Friend of his Enemies: For *God was in Christ reconciling the World unto himself*: This is most true.

Sinners! how happy are ye, since *Christ* has died for your Sins: Ye might, would, and must have been sadly wretched and miserable enough, had not *Christ* put an End to the Law. Oh, Death! where is thy Sting? oh, Grave! where is thy Victory? If a Man should seek for you, ye are no where to be found. *Christ* has destroyed Death and him that had the Power of it, by entering into Death. That stronger Man hath despoiled it of it's Power. I rejoice when I see and consider how great Things *Christ's* Almighty Death and Blood have effected. I see a

full Satisfaction and Propitiation made for Sin, by *Christ's* being made Sin for us, and by his being wounded for our Transgressions.

I have no Doubt at all but *this* shall comfort your Hearts, and shall make you solidly and constantly chearful. It is as true when it is not clear to you, as when you believe it in the strongest Manner; but is indeed very *comfortable* to every Soul that believeth it. I am an unworthy *Witness* of this Matter; yet I speak what I know, and because *I* find it good, I recommend it to *you*.

Dear and heartily Beloved, I would add a few Words more: Ye are, it may be, of *many Opinions* in many Matters; but, as ye are of *one* in this Matter, *that we are redeemed by the Blood of the Lamb, which was shed for Sinners*; and as ye all profess to hold the Head, even *Jesus*, and to have no other Foundation; so I wish all *Disputes*, and even Discourse of other Matters, and the deep Things of God, might be dropped; and, if any one is enlightened in this or that Point, not absolutely essential to Salvation, he would in thankful Silence adore him who has taught him, and not be angry with another, who cannot see as he sees. In short, I wish you all to be of *St. Paul's* Mind, to "know nothing but *Jesus Christ* and him crucified. Love one another, little Children! Be chearful, be simple,

simple ; and, as much as in you lies, live peaceably with all Men. Disputing and Wrangling will not melt your Enemies, but real solid Love will heap Coals of Fire on their Heads. Esteem them that labour among you, and may they have Joy in their Labours ! I am

Your very hearty Servant and Brother.

Dear BROTHER,

I74I-2.

THIS is no more than just to tell you, that you are very dear to us all. We hope our Saviour will bless you, as an Instrument in his Hands, with Grace, Wisdom, and Power. I wish nothing more than that his *Blood* may be *precious* to you, and that you may feel it experimentally in your Heart. What you wrote to Mr. — we will consider of, and I do not doubt but our Saviour will let us know his Will. Our Brother O—— hath been our Joy, for we see that our Saviour is making him *Child-like*. Our Service to your Spouse.

Dear Brother, your's in the Lord, Sp.

To the single BRETHREN in and about ———.

My Dear BRETHREN,

1741-2.

OUR dear Brother ———'s coming to you again gives me an Opportunity of writing to you. What our blessed Saviour is and does ; what Grace

and Peace is to be found in him; what Happiness and what Refreshment his Wounds give; how sweet his Figure on the Cross; I need not tell you, because you know it; and, tho' one or other perhaps might think, but *I* do not know it, 'tis yet an eternal Truth, that our dear Saviour is the Saviour of Sinners, the Friend of Sinners, the Brother of Worms; because *he* was the chief Sinner, a bigger one than any of us can be, since all our Sins were laid on him, since *he* was made *Sin*, and therefore looked upon as the most wicked Wretch that ever could be. 'Tis therefore, my dear Brethren, that he loves us so tenderly, and cannot help loving, for he knows what Sin is, and how miserable Souls are under its Power; he knows it much better than we; because he has felt it more strongly, than any of us can, or need to feel it. Behold his Agony in *Gethsemane*; behold his great Drops of Blood when he did sweat in the Travail of his Soul; behold him hanging, bleeding, dying; behold the Lamb of God which hath taken away *my* Sins, *your* Sins, nay the Sins of the *whole World*! He also saith of himself by the Prophet and King, *I am a Worm and no Man*. If now we are as bad as bad can be; yet we are not, cannot be so bad as *he* was when made the worst of all, and a Curse for all; but may boldly tell him he is our Brother, for he was tempted in all Things like us, that he might be capable of sympathizing with his poor Creatures.

Dear

Dear Saviour, clear up this *Mystery* more and more to me and my dear Brethren, my fellow helpless Worms and Sinners; that we may know and have where to lean and rest upon, and that all,

Who will to thy dear Nail-prints flee,

May find eternal Rest in thee.

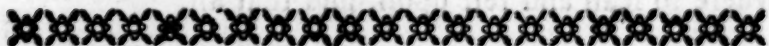
If any one should still say, but my Heart is too wicked, too proud, too lustful and sensual, too deceitful, too full of Hatred against him; yet even this is no Objection; because our Saviour has felt more of all this than we; he has felt the Wickedness, Pride, Lust, Sensuality, Deceitfulness, and Hatred, not of one Heart, or a thousand Hearts, or Millions; but all that Wickedness which is in all Hearts together, and has atoned for them; and this is a faithful Saying, and worthy of all Acceptation.

But, my dear Brethren, I have wrote more than I thought I should. I hope you will take it kindly, and write to me also what you know of our Lamb of God, who has bought us by his Blood; especially should I be glad to hear from those Brethren whom I know. Think on me before our Lord, that he may give me a deeper Ground in his Atonement, and a Heart *obedient* in all Things he teaches me; and also to open my Mouth to proclaim the Wonders of his

Grace

Grace. Dear Hearts, farewell in his Wounds, and
be hid therein for ever and ever.

I am your poor unworthy Brother —.



Dear BRETHREN — and —, 1742.

I RECEIVED your Letters, wrote so long ago,
not till last *Sunday*. I cannot tell you with how
much Joy and Gladness I received them. Whenever
I hear of you and your People, it is with a particular
Feeling of my Heart. Reading lately *St. Paul's* 3d
Chapt. of his 1 *Thess.* v. 8, these Words, “ We
LIVE if ye *stand fast in the Lord*,” were very lively
to me; I found them true with regard to you: I can
say it is indeed a great Pleasure to me when I hear
you go on well, and that the Spirit of our Saviour is
amongst you: I watch, as one watches for the Morn-
ing on a Bed of Sickness, for the Time and the Way
to be in any Manner of real Assistance and Help to
you at —. Do believe that our Saviour will in
the best, nay, *very best* Time, open the Doors which
shall never be shut till he himself shall shut them:
But whilst he keeps any Part of a Door shut from
any one of his Children, no Man can open it to any
Purpose. You believe my Love and the Love of my
Brethren towards you to be real and unfeigned. We
wait only the Lord's Time, Motion, and the Beck
of his Eye. Ye are in his Hands which were
wounded

wounded for your Sins, and for the Sins of the People that seek Knowledge at your Lips. Indeed he will do and order in the best Time and Manner every the least Circumstance which may be for the Furtherance of the Gospel among you. I do not at present find Freedom in my Heart to advise your going to ———.

Ye are his Messengers, O that ye be very simple and Child-like, and beg from him

An inward list'ning Ear,

Which may his Voice distinctly hear.

He will teach both of you in all Things well, in all *his* Matters and in all *your's*, wherein you shall desire his Advice. Why? Because he knows your Weakness, he therefore directs us because and as long as we are blind and weak.

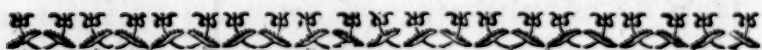
It is true (tho' your own Hearts should deny it ten thousand Times, and tho' all the Self-righteous People on Earth should murmur and grumble against it everlastingly, with the Shew of Reason, and with seemingly devout Arguments) that *Jesus Christ's* Blood and Death is the Ransom, the Atonement, the Propitiation, and the Healing of all Sin. It is true, that it was not for our *good State* of Heart, *good Endeavours*, *good Purposes*, *good Will*, *good Running*, *good Success* in our spiritual Strivings, that *Jesus Christ* died and gave himself—but it was for
our

our SINS. This is true, tho' all the Earth make an Uproar, and Legion deny it. God loves the World, and is their Friend, having been reconciled to his Enemies, and having come into the World to save Sinners. To love *his Enemies* is not hard to him, and however strange and incredible to us, it is however *true*.

Dear Brethren, believe always in this *Jesus*, the Saviour of Sinners, whose Heart is always so kindly disposed towards you. Be not cast down, tho' all the World be against you; for *he* will uphold, guide, and preserve you. My Love to your Mother and all the dear Souls at ———, Men, Women, and Children. My Wife desires the same.

Your's (and all) in the best Affection

I have or can get at present ———.



My very Dear BRETHREN — and —.

1742.

I NOW snatch an Opportunity (for I have many Times been hindered before) of writing to you. I have not wrote to you a long Time; but I can, I believe, say, that not one Day has passed wherein I have not thought of you with Love and Wishes for your Benefit, and for the Blessing of you all together; in particular *you two*, my very dear Brethren. I hope, and I doubt not, but you preach *Jesus Christ* and *him*

CRUCIFIED;

CRUCIFIED; yea *that only*, as the *only Foundation* which can be laid. I wish this may be clearer, plainer, and more comfortable and refreshing to your own Hearts than it has ever been at any Time heretofore; and that it may encrease, grow up, and abide in you for ever and ever; and that you may at all Times be sure in your Hearts that an Atonement has actually been found and accepted for all your Sins of all Sorts, for your Doubts, Reasoning, Darknes, Coldness, Deadness, Jealousy, Mistrust, Unbelief, or whatever your Spirit, Tempers, Words, Thoughts, or Actions may have been; that the Lamb of God's Blood has been shed as a Propitiation for them all together without the Exception of *one*, the least or greatest; and it is of Value enough without all Doubt. May this always appear in the Bottom of your Hearts, so can you always be chearful in the Bottom of your Hearts. *Jesus*, who gave his Blood, will also, by his Spirit, give you *Faith* in that Blood, and a Foundation which nothing will shake.

I am not at all sorry, but rather glad, that you, Brother O—, are out from amongst those who have a Name to live, but seem to me not to live. The first Moment it becomes the best for you that any Help should come to you from us, I make no Doubt but the Lord will send us to you, one or another of us; in the mean Time, be stedfast, unmoveable, always abounding (as ye are able) in the Work of
the

the Lord. May he bless you both, and all of you together, with Increase of Grace, for his Name's Sake! - I salute all without Exception, especially your whole House.

I am your's, in the Lord Jesus.

My Wife and all, &c. give their Love to you all.



My very Dear BRETHREN — and —.

1742.

I AM always exceedingly rejoiced when I hear but a little of you; I should be glad to hear much of you, and of all your Matters and People; how you fare; how you increase; how you settle; on what your Chearfulness and Hope is built; and that you have much Chearfulness.

My dear Brethren, when the Death, and the Atonement made by the Death of our Lord and Saviour is held *in our Hearts* for the only and sufficient Cause of our Salvation, and when we desire to know nothing else, for a Cause of our Happiness, but only *JESUS* and him *crucified*; *then* we can have and remain in Peace; but when our Sense (in this or that Degree) of this Matter, our Sight, our Faithfulness, or any Disposition, State, or Feeling of our's is depended upon, or wished for, that when we had it we might have therewith something of our own,

or

or given us, to depend on ; then there must of Necessity arise a Pain, Suspicion, and Uneasiness ; for the Desires of an awakened Soul, and its Requisitions and Demands, are almost infinite and boundless ; the Cases, Opportunities, and Circumstances so many and various wherein our Want, Guilt, and Imperfection will be manifested, that we shall never be able to be at Rest this Way. But when we believe simply, that *Jesus* has once for all made, by his one Offering, an Atonement, and perfected us for ever ; *this* is very comfortable ; for *then*, in all Circumstances, we are glad. Do former Sins come to our Remembrance ? we have an Atonement for them in the Blood of *Jesus*. Do the present Evils surround us ? He which loved us unto Death while we were his Enemies, and reconciled us thereby, how much more will he save us from Wrath by his Life, seeing he ever liveth to make Intercession for us ? Do sinful Thoughts, Doubts, Sins themselves, Darkness, or whatever it may be, assault us ? the Lamb of God is meek and will not hurt you, but he will give Rest to your Soul, and Power over all your Enemies ; and whosoever cometh to him, he will in no wise cast him out. Does your Unfaithfulness to his tender Grace smite you ? cast yourself at his Feet, or into his Arms, and let *him* do with you what he pleases. I warrant you he will do better with you, than ever you yourselves would

desire

desire him, or even than you yourselves would do were the whole Dealing with yourselves to be ordered by yourselves.

In short, the Matter is this: He has died for us as Sinners; we believe it as Sinners, and we will go to him just *such Sinners* as we find ourselves to be all the Days of our Life, at all Times, and in all Circumstances; and we shall find that he will at all Times receive us, and be very kind to us. Indeed, if we had no Opportunity of doing any Thing well pleasing to him, yet the *Atonement* alone brings all those that believe in it through to Happiness, and is the only Cause of the Salvation and Pardon of the worst or the best, the Things in Earth, or Things in Heaven; for all are reconciled by the Blood of the Cross.

My very dear Love to Brother —. Your Mother, Sister, and all the Brethren and Sisters every where round about you, and in the Midst of you. I am your's, &c.

My Wife gives her Love.

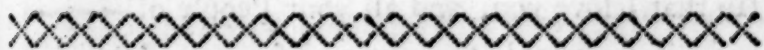
The following came upon the same Letter from another Person.

Dear —.

MY other Letter to you I wrote some Time since; now I am glad to salute you again, which

which I do with my whole Heart; wishing you, Brother R——, your Mother and your whole Family, P——, N——, H. W——, M. F——, and every one who knows me, whose Names I cannot now remember, continual Happinefs in our dear wounded Lamb. I am happy and chearful in him, but weak in Body.

Remember your ——.



My Dear ——, 1742.

WHENEVER I hear or think of *you* it is with Satisfaction, because I feel a little that you gain somewhat more Confidence to look unto our dear Lamb's Heart, as slain for you. I wish this may encrease every Day with all my Heart; because there is indeed no other Matter in Heaven or Earth for you, or me, or any other Soul. I would have wrote to you long since, but indeed I have been very ill, and am so still; my Weakness increases very much, and it makes me very glad that he has given me to know a little of that Atonement thro' his Blood. O that I was quite sunk in this Thing; tho' I *can* praise him, that I have tasted of it. It is indeed great Grace for such base Sinners if he gives us but a Glimpse of his Wounds, for we deserve nothing, no nothing at all. It is all free Love, and this we both know very well. Now then it is our

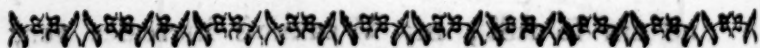
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only

only Business to keep our Eye fixed on his Atonement, that we may never more lose Sight of it ; but that it may become hourly more and more the Delight of our Hearts, and that we may be able *feelingly* to speak of it to others. I wish you a great Deal of Success and a right Child-like Dependance on our Saviour for every Thing you shall speak or do among the Souls bought with the Blood of *Jesus*. I can say that I love you, and all your People of ———; and, if I was able to come and see you, I would do it with all my Heart ; but perhaps I must go home to our Saviour.* *He* knows best what to do with me; and, I hope, I shall give myself over to him every Day more and more.

Give my hearty Love to your Mother and all your Family, and all in ———. Our Brother ——— salutes you. It goes on very well in L——.

I am your poor Brother W. D—tte.



My Dear BROTHER,

1742.

I HOPE you are chearful and happy in *Heart*, tho' troubled sometimes in *Head*.

Our Saviour is very gracious to us here, and gives us constant Blessings thro' his precious Blood and Atonement.

* Which actually happened about nine Months after.

I love you heartily, and remember you and Brother
 ——— often before our Saviour. My Heart wishes
 you all the Pleasure arising from *Jesus's* Sorrows.
 May *he* teach you what *Man* cannot, and give you
 a Child-like Heart to accept of the Truth and Grace
 which is in him.

The Blood of Sprinkling, which speaketh better
 Things than that of *Abel*, be your Comfort and
 Cordial, that your Soul may rejoice greatly in the
 Lord our Saviour.

To-morrow I shall go with the Children to B—;
 but only to accompany them. May be I shall be in
 Town again this Week. I hope you will think of
 me. My hearty Love to Brother, ——— and all the
 rest. From

Your poor Brother ———.

My Dear MOTHER,

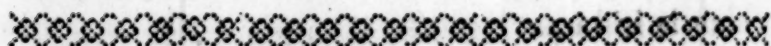
1742.

I HAVE received your Letters, and To-morrow
 will my Brother W—— be bound Apprentice to
 his Master. He is quite well and easy with us. I
 believe the Lord has chosen him for his own.

Having little Time now, I can only say, I recom-
 mend myself to you for your Blessing; and, I hope,
 I shall not be forgotten by you, and that you'll write

to me by all Opportunities. I kiss you in Spirit, and recommend you to the Grace of the Lamb, which is able to keep your Heart in Life and Peace eternally; and am,

Your poor Son —.



On the Back of this Letter came the following.

Dear SISTER,

I HAVE some Hope you won't stay behind, but also seek Mercy for your Soul thro' the Death of *Jesus Christ*, and not take up with worldly Ease and Conveniency for your Happiness. Indeed I can assure you every Thing is dead, tasteless, and nothing worth; and that there is no greater Happiness than in the Knowledge of ourselves that *we* are indeed Sinners, but that Christ has died for us; therefore I most earnestly recommend it to you, and take my Leave of you in Love, and am

Your Brother —.



Dear BROTHER —, 1742.

YOUR many dear and tender Letters I have received; I have considered of them. I feel that I love you all, and all your People. I thank you for the many Accounts you have given me, pray
continue

continue me the Blessing and Pleasure. Ye are as my own Heart.

Your dear Mother I could not take Leave of, she was gone before I came. How do I wish her Rest and Peace in him who has as much bought it for her and as really as she buys any of those many Commodities she deals in; which are her's when she has paid for them, and which she would not have stolen away from her willingly. Salute your dear Sister, and all and every Soul that loves our Saviour, or seeks him, or would seek him. My Wife puts me in Mind, that, having been blooded, I must write no more now. Adieu, dear Souls.

I am your's very heartily —.

P. S. My Wife gives her Love to you.

As no ostentatious Affectation, but a particular Circumstance, gave Occasion to the two following Latin Letters; they appear as they were first written, and are translated for the Benefit of the English Reader.

Londini, d. 15 Junii, 1742.

FRATER, valde amaté in vulneribus JESU
CHRISTI!

ETSI nondum novi utrum latinè scribere possim, remotus nunc multos annos a literis humanioribus et conversatione eruditorum; tentabo tamen, siquidem te, non Critico, sed Fratrem amantissimo, utor.

Primum omnium est (quod utinam semper tibi sit ante oculos) ut certissimè persuasus sis, Jesum Christum te intensissimè amare. Noli putare, mi frater, ejus amorem ex nostrâ conditione pendere eo modo, ut nos vel minus vel magis amet pro eo atque vel boni vel mali sumus. 2 Tim. i. 9. Amat quia amor est; et quoniam natura ejus est ut amet, fieri non potest ut non amet. Et sicut unus ille SEMPER IDEM est (omnes enim res creata vicissitudines et commutationes experiuntur) ita fieri nequit, ut amor ejus vel major vel minor evadat. Immutabilis est, et ita magnus, ut major fieri non possit; et absit cogitatio de ejus imminutione. Falsum ergo est, eum vel magis amare vel minus, prout nos boni vel mali sumus. Id verò manifestum est, quòd si Christum servatorem amplectimur, reddimur participes ejus amoris; si verò ab eo recedimus, non sentimus, nec experimur, quantoperè nos amet.

Deinde noli oblivisci, sed semper ob oculos habeto, insigne illud amoris specimen, quod Christus nobis dedit; adorandus inde in omnia secula. Reliquit gloriam Patris, et regnum Cælorum; assumpsit naturam hominis; iit in formâ Servi; passus est mortem crudelissimam, et dolores atrocissimos, ut redimeret inimicos suos, qui malitiosissimè eum oderunt. Et in isto animæ suæ labore Tui non magis oblitus est quàm Petri, peccatoris illius magni. Omnia enim nomina filiorum Israël in pectore gerebat magnus ille Sacerdos, ex cujus morte omnia in nos bona fluunt in æternum. Sanguis ille quem effudit pro nobis gaudia nobis peperit

peperit infinita, et tantam bonorum multitudinem, ut vita hæc brevis non capiat illa; sed infinita temporis duratio requiritur ut illis bonis, morte ejus partis, gaudeamus sempiternè. O pretiosum illum agni Dei Sanguinem! Utinam ille pectora tua impleat, et tibi sit medicina vitalis, inestimabilis.

Quod ad res tuas domesticas et arctas attinet, quæ vehementer te affligunt, credere te velim me dolores tuos sentire unà cum aliis ex fratribus nostris. Memores tui sumus, quando venimus ad thronum gratiæ, et nostrum putamus, Servatorem clementissimum implorare, ut tui misereatur. Novit ille vias et modos multos; et nulli dubitamus fore, ut ex illis malis eluceteris, quæ animum tuum ita dejiciunt. Hoc unicum velim cogites, Servatoris intentionem esse, ut te doceat his rebus quàm necesse sit, ut semper ex eo pendeas, et ejus dictamen sequaris. Si quid peccasti (ignoranti tibi multa accidisse puto) confitetur illi, ut sanguine illius laveris, et purus coram Deo sisstaris.

Quod reliquum est, saluto ex animo tibi conjunctissimum fratrem —, et, si quos alios habes, quorum amicitia arctissimâ uteris. Vale!

Tuus ex animo —.

IN ENGLISH thus:

BROTHER, greatly beloved in the Wounds
of JESUS CHRIST,

ALTHO' I hardly yet know, whether I am any
more able to write a Latin Letter, having now

for so many Years been at a Distance from the *Belles Lettres*, and all Intercourse with Men of Learning; yet I will try, because I regard you not as a Critic, but as a very affectionate Brother.

The principal Point of all (and which I wish you might ever have your Eye fixed upon) is to be firmly assured, that *Jesus Christ* loves you with the most ardent Affection. Do not think, My Brother, that his Love is dependant on our Condition in such a Manner, that he must love us less or more in Proportion to our own Goodness and Badness. 2 Tim. i. 9. HE loves, because He is Love: And, because it is his very Nature to love, impossible it is for him to do otherwise than love. And as HE alone is *always the same* (for created Things are liable to Vicissitudes, and Alterations) therefore it is not possible for *his* Love to admit either of Increase or Decrease. It is unchangeable, and so great, that it cannot become greater; and God forbid, that you should so much as harbour a Suggestion of its ever becoming less. Therefore it is a Mistake to suppose him to love more or less in Proportion to our being good or bad. But this is however a clear Case, that, upon our embracing Christ our Saviour, we come into ~~the~~ perceptible Enjoyment of his Love; whereas, if we withdraw from him, we neither perceive nor experience how vast his Love toward us is,

In

In the next Place, do not forget, but have always in View, that high and signal Instance of Love, which Christ gave us, and for which he deserves and claims our Adoration to all Eternity. He left the Glory of his Father, and the Kingdom of Heaven; he took the Nature of Man upon him; he went about in the Form of a Servant; he endured the most cruel Death, and the most exquisitely dreadful Pains, to redeem his Enemies, who were very maliciously affected towards him. And, during all this Travail of his Soul, he was as little forgetful of thee, as he was of *Peter*, that flagrant Delinquent. For this great High-Priest bore the Names of all the Children of *Israel* on the Breast-Plate of his Heart; from whose Death a Profusion of Blessings overstream us to all Eternity. The Blood he shed for us has given Birth to Joys infinite, and Blessings on our Behalf so accumulated, that the narrow Span of this Life is incapable of containing them: Yes, yes; an infinite Duration is required for the Enjoyment of the everlasting Blessings brought forth for us by his Death. O precious Blood of the LAMB of God! O that it might replenish *your* Heart, and prove a Medicine, a Balm of Life inestimable to you!

With Regard to your very heavy Circumstances, I would have you believe, that I and the rest of my Brethren sympathise tenderly with you in your Distresses. We remember you at our Approaches to the
Throne

Throne of Grace ; thinking it incumbent on us to beseech the most merciful Saviour to compassionate your Case. HE knows Ways and Means in Abundance ; and we have none of us the least Doubt but you will struggle thro' these Difficulties, which now so much deject your Mind. Only this one Thing I could wish you well to consider, that it is our Saviour's Design to teach you, by these distressing Circumstances, how necessary it is for you to be always dependant upon him, and to follow his Dictates. If you have sinned (I presume that unwittingly this and that may have occurred) confess it to him, that you may be washed in his Blood, and presented pure before God.

Finally, I salute from my Heart your very intimate Friend and Brother ———, together with all others within the Circle of your religious Acquaintance. Farewel !

I am cordially your ———.

XX

Sent on the same Letter from another.

Mi FRATER carissime,

QUANTUM *te amo eloqui non possum, sc̃p̃e de te cogito et effundo gemitus et suspiria pro te ; sed non despero : Ego erubescerem si desperarem.*

Ego Jesum non talem inveni de quo vel miserrimus desperare debet. Cogitant de te intimo amore fratres nostri,

nostri; tuam felicitatem optant. Et tuæ (ut videntur) duræ res domesticæ nos etiam affligunt. Pater noster crucifixus Jesus Christus nos audit, et respondebit optimo temporis momento. Tuæ res arctæ nos cogunt te amare peculiari gradu. Quantum te amat fons misericordiæ et amoris! Nos habemus particulam quandam istius generosi, constantis, tenerrimique amoris, et infiniti, qui habitat in vulnerato corde mactati agni. Ista res est verissima, ita tu rem invenies. Gaude in spe et exultato in Jesu Domino tuo, non rejicit preces pauperis Servi sui et infantis sui desolati, etiam indignissimi. Iam sub febre, vel febriculâ laboro. Saluta tuum et meum —, totumque gregem Christi inter vos. Vos nobiscum non negligimur. Nos precamur pro vobis, precamini vos pro nobis. Cum tempus et vires meæ sufficient, plus scribam. Interim, Sum de toto corde tuus —.

IN ENGLISH thus:

My very Dear BROTHER,
I AM unable to tell you how much I love you. You are often in my Mind, and I fetch deep Sighs and Groans on your Behalf: Yet do I not despair; I should blush for Shame did I despair.

Jesus have I not found to be that Person, who could justify the despairing of the most wretched of Creatures. Our Brethren think of you with very tender Affection, and wish for your Happiness. Your Circumstances, which appear to afflict you, afflict us likewise.

likewise. The crucified *Jesus*, our Father, hears, and will answer us at the most favourable Nick of Time. Your pinching Circumstances extort Love from us in a peculiar Degree. O what Affection doth the Source of all Compassion and Love bear towards you ! Our's is only a small Pittance or Particle of that generous, constant, most tender, and infinite Love, which resides in the wounded Heart of the slaughtered LAMB. This is Truth in a superlative Degree, and so you will find it to be. Rejoice in Hope, and exult in *JESUS*, your Lord. He does not reject the Prayers of his poor Servant, and of his Orphan-Babe, tho' ever so unworthy.

I am now ill of a Fever, or with some slight Attacks of that Disorder. Salute thy and my ——— and the whole Flock of Christ amongst you. You are not forgotten by us. WE pray for you, do you pray for us. When I have more Leisure and Strength I will write more. In the mean While,

I am, with my whole Heart, your ———.



Madera, March 27, 1742.

My Dearly-beloved BROTHER,
I KNOW you think of us on the Seas, and I believe you will be glad to hear of us on all Occasions, and rejoice with us over that abundant Grace the dear Lamb has poured out on us his poor Sea-Congregation,

We

We had a fine Passage from *Gravesend* to the *Downs* in three Days ; where we lay before *Deal* one Day, when the Wind came fair and carried us clear off the *English* Coast, and brought us in fifteen Days to the Island of *Madera*, belonging to the *Portuguese*, before which we now lie at Anchor. I have been somewhat Sea-sick, W—— not at all. I see more and more daily our Saviour's Hand in bringing him to us. 'Tis true he is sometimes very rude and wild ; else he is so content and well with us, that I am even amazed at it. He is sometimes a little touched in his Heart, and I doubt not but he'll soon become our Saviour's. I have never yet heard a murmuring or a complaining Word from him ; but, on the contrary, if asked, he tells us that he is well satisfied. He is now by me, and writing to my Mother.

Indeed, my dear Brother, I know not how with Words to express all that Grace our dear Saviour hath bestowed upon us ; we must indeed sink in the Dust before his holy pierced Feet, and kiss them in humble Shame for that motherly Care he has hitherto shewn to us ; and that he has sealed our Faith, and brought us through the manifold Dangers and Perils, which, during the present War, attend the Seas ; and brought us to our first intended Port, giving us a Testimony of his Faithfulness. All Praise does indeed belong to the Lamb ! We have had many Occasions of exercising that little Spark of Faith, he has
laid

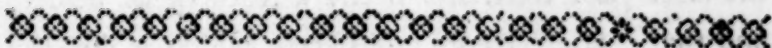
laid in our Hearts; which has brightened it, and brought us to a nearer and closer Reliance on him, so as to make *him* our Rock and Castle of Defence in all Exigencies and Extremities. Praise be to the dear Lamb, who has given us to live to him and to venture all on his Free-Grace. Praise be to the Virtue of his Wounds, which keeps us and gives us Life, and to the Election of Grace which has brought us hereunto. I can say it has been to me a most blessed Voyage hitherto. I have experienced more of the Lamb's Grace than ever in my Life before. I see and feel that I am spoilt by Sin, but I can thank the dear Lamb for loving us so much as to find a Way for us to escape from Condemnation, tho' at no less a Price than that of his own dear Blood, in which I have Pardon and Peace; and of which, I hope, he will permit me to be his *Witness* all the Remainder of my Days.

May the dear Lamb bless *you* and overstream your Heart daily with the Spirit of Life out of his dear Wounds, and all the People at —, whom I love most tenderly, and am livingly convinced that the Spirit of the Lord resteth on them, and will blow up and increase the Spark that lies there.

Remember me tenderly to all, and tell them I shall never forget them. Salute dear Brother —,
my

my Mother, and Sister. I kiss you all in Spirit, and remain in the Death of the Lamb,

Dear Brother, ever your's, J. O—.



Dear SISTER W—h,

1741.

I THANK you for your few Lines to me by my Mother.

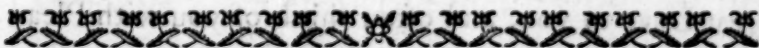
I feel myself both very unfit and very unable to write any Thing to *you*. But our Saviour can make Use of the meanest Things: nay, he makes Things which are not as tho' they were. There is one Lesson which you and I must daily learn, nay all our Life long, that is, the Knowledge of ourselves and what *we* are, that we may sink deeper and deeper therein, and become more and more poor before our Saviour, so as to have really and indeed nothing to depend upon but the Lamb slain for our Sins. That we may with a true Heart sing, "Thou art worthy
" to receive Honour and Glory, for thou wast slain
" and hast redeemed us to God by thy Blood, and
" made us unto our God Kings and Priests, &c." for if ever we should think the better of ourselves for his Grace bestowed on us, we are in a dangerous Case, we are then on the Brink of falling and losing all the Grace we have received, and coming into a much worse Condition than before; for we should be about to rob our Saviour of what is his, and what belongs

belongs not unto us, but is Free-Grace and Mercy. Therefore when we receive any Grace from our dear Saviour, we should then never forget that *we* are still the same poor miserable needy Creatures as before, and that it is *his* Mercy and Grace which makes the Difference. On which Account we sink down ashamed before his Face, that he will deign to take such Notice of us poor Worms as to love us and to make us so happy. When we lie thus at his Feet, so poor in ourselves, thinking ourselves not worthy of the least Spark of Grace he bestows on us; I say, when *this* is so wrought in our Hearts by his Spirit, we are in a happy Way; for here we have a *sure* Foundation, which cannot fail; nor can you fall from hence so long as you remain a Sinner in yourself, only looking continually on him; such poor Souls are the Delight of his Heart, he cannot but help them, and give them all they are in Need of, even eternal Life, because they know no where else to go but to *him*.

I wish our Saviour may abundantly pour out his Grace in your Soul, and help you thro' all Difficulties, and give you Wisdom to act in all Things according to the glorious Gospel of *Jesus Christ*. I cannot now write to the other Persons, who have mentioned themselves in your Letter; but tell them to comfort themselves, and never to forget that they are redeemed ones, and that our Saviour does not
forget

forget them. Let them wait a little in Patience and he will send them faithful Labourers to help them forwards. Let them not look back with Despondency, but believe all Things; and our Saviour will turn *that* to a *Blessing*, which they have hitherto looked on as a *Curse*. My dear Sister, as you have nobody with whom you can freely converse, lay open your Soul to, and make free with, our Saviour as your Band-Brother; which you may do continually. Tell him what is not right, and what you want; not only for yourself, but for all others who are awakened and those yet asleep in Sin; and believe certainly that whatsoever he puts in your Heart to ask and desire from him, it will be assuredly accomplished in due Time. I love the Town of — much, it many Times comes near to my Heart, and I believe our Saviour will bless it much. The Lamb be your Light and Guide evermore. Amen.

Your's —.



Dear BROTHER, 1742.

I LOVE you heartily, it is not Want of Love that I have not wrote. It has been Half impossible. Tell Brother — I do not write to him for a Reason he knows; but you *two* are *one*. *Jesus Christ* loves you both very tenderly; do not pull down and discourage one another, rather encourage

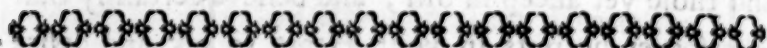
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one

one another, and whosoever else you can, to believe that *Jesus* loves Sinners : And do not let the Appearance of your being Sinners drive you away from the Gospel, which is a Divine Testimony and Declaration to Sinners of the Love of God towards them. God so loved the World, and yet the World lies in Wickedness.—He receiveth Sinners, forgiveth all Sins, was in Christ, and reconciled the World unto himself. This is true for ever and ever. The Lord bless you. I am in great Haste, but ever

Your's, all of you —.



N——n, Aug. 6, 1742.

Dear BRETHREN — and —,

I WRITE to you *both*, because I have not Time to write to you separately ; and I would be remembered by you both. I feel in my Heart a very great Love to you, and often think of you with Pleasure ; praying the Lamb to bless you more and more with a deeper Ground in his Atonement, and that you may never be weary of speaking of the Blood by which all Things, whether in Heaven or Earth, are sanctified.

*O sweetest Flood of Blood ! how should thy Sound,
Make our Souls leap with Joy, with Gladness bound.*

O may you know, may you preach nothing else to your Lives End. This is a sovereign, universal Remedy for all Diseases ; a sure Balm ; which, when applied, will make the sickest and most diseased Heart well. That little I know of it makes me bold to declare *this* ; not because I think you don't know it already, but that you may be farther encouraged to speak of this one Thing whenever you have to do with Souls. O, my Brothers, this will make the most miserable Heart happy, and it cannot fail, if we will not go to other Things,—

*When'er I stray from this one Point,
I'm weak and sore and out of Joint.*

I came from L—— on *Tuesday* last : The Day before was the Letter-Day, and the Accounts read from abroad were very wonderful and comfortable. I cannot help thinking, but that *Grace* and *Blood* will soon sound all over the World. Amen, even so, come Lord *Jesus* ! There was a sweet Letter from one of the Savages, and many from the Witnesses abroad, and some out of Y—— ; but, I suppose, you will have the Particulars soon.

For my own Part, I am at present pretty quiet in my Mind, my Saviour's bleeding Wounds give me Peace. I never saw myself such a Sinner as now ; and, I believe, there is yet a great deal in my Heart that I know not of. I heartily beg your Prayers, and

the Prayers of your Society. Think of me before the Lamb, with Eyes of Flame, that he would search out and remove every secret Plague and Snare from, and sustain my poor Heart, till I part with every accursed Thing ;

And, with a Soul all calm and sweet,

Hear his soft Calls, his Offers meet.

I rest in Haste,

Your poor unworthy Brother —.

XX

At ——— ——— ———, Aug. 16, 1742.

My Dear BROTHER O.

I BELIEVE you will not be a little surprized as well as rejoiced to hear from me out of Y——. I can say nothing more than that I am well assured it is the Lord's Will I should be here, and he hath helped me to get here. I am therefore exceeding glad that I am here. I came by Sea. I had a very long and blowing Passage ; but the Lord so ordered it, that I was not sick for one Moment during the whole Voyage. I shall see hereafter why the Lord hath brought me here ; but, if I see nothing more, I feel it Blessing enough to be with his Children, and to share that Love which our dear crucified Lord sheds abroad in his Church.

The last Letter which I saw of your's made me very glad, because it expressed something of a cheerful

ful Confidence in the Blood of the Lamb. I wish you more of it every Day ; that so, *even as a Sinner*, you may be bold before him yourself, and likewise bold when you are witnessing of him to the People. I rejoice very much when I think how gracious the Lord has been in delivering *you* from such a religious Labyrinth, such a Multiplicity of Error, Wrangle, and Dispute in which you have been entangled ; for I am always in Fear for those Persons who are once got into it ; and I am sure it is nothing but the peculiar Grace of our Saviour that can extricate and set them free from it. Now I am sure *you* are glad also ; and, I believe, his Blood and Grace will be dearer to you than before. Make very much of it, and prize it more than every Thing else in Heaven and in Earth. Make it the most weighty Theme of your Preaching ; ever remembering,

*Empty all are, and void of Good,
'Till brought to the atoning Blood,*

Inclosed is a Letter from your Brother, who, with all his Company, is arrived safe at P——. The Particulars of their Voyage will be translated and read at the next General Meeting in L—— ; and, I believe, if you desire it, you may get a Copy of it.

I hope every Thing goes on at —— very well, and that you feel the Spirit and Power of our dear Lamb moving among you. Our Brother —— and

his Wife salute you most heartily. I salute your whole Family, especially your Mother, whose Kindness to me I cannot forget. Remember me to all your Society. Remember me also before the Lamb, who am

Your affectionate Brother W. D—tte.



Philadelphia, Feb. 13, 1742.

My Dear BROTHER in *Christ*,

I PRAY thee to excuse me, that I have not written to thee sooner. The Reason was this, that it is so very hard for me (a Foreigner) to write with *English* Characters: But now Love draws me, and I hope thou wilt receive in Love this small Letter.

First, I thank thee for thy kind Letter to me. I see by this, that thou only wantest to know how to love and serve the LAMB, that was slain for our Sins. I was glad to hear of it. Ah! it is true, that HE is a gracious Saviour; I feel him so in my own Heart. I find myself very happy in the Wounds of my dear *Redeemer*. HE is my *Lord*, who hath purchased, ransomed, and redeemed me, a forlorn and undone Creature, from all Sin, from Death, and the Power of the Devil; not with Gold or Silver; but with his holy *precious Blood*, and with his innocent Sufferings and Death: That I might be his *own*, and live under him in his Kingdom,
and

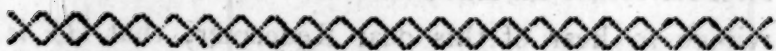
and serve him in everlasting Righteousness, Innocency, and Happiness. O, what Grace is this for a poor Worm! May I be thankful enough to my loving LAMB!

Now what shall I tell thee about the *Lord's* Work in *Pensylvania*? So much I can say, the Lord is with us. My dear Brother the C— preaches the Gospel with great Power in several Places, and the LAMB blesses his Labours. All the POOR SINNERS rejoice to hear of this dear Redeemer, that HE is the FRIEND of Sinners, and takes away their heavy Burdens. They can now walk *easily*. They have *Peace* in their Hearts, and their Souls now rest in the Wounds of the loving LAMB. This is the happy State of a POOR SINNER. But they, who *trust* in their *own* Righteousness, despise the BLOOD of the LAMB, being not hungry and thirsty after Righteousness, but RICH and WANTING NOTHING. These are the most miserable of Men. There are a great many of them in *this* Country, more than I thought: But I trust in the Lord, that HE will open their Hearts and Eyes, when they shall see that their GREATEST Sin is their not *believing on Christ*. O, how ashamed will they be! These People think they do believe; but they deceive themselves. They *feel* nothing of the BLOOD of the LAMB: They are dead. A Soul that knows

the LAMB, and feels his BLOOD, and can say, HE is MY Saviour, MY Redeemer; that burns in Love to Him, and has eternal Life; *this* is an happy Soul, a *poor Sinner*, but blessed of the LAMB.

Now, my dear Brother, pray with me for THE SALVATION OF THY FRIENDS, and of all the Nations in the whole World. The Grace of our Lord be with you all, Amen!

I remain thy Sister in *Christ*, A. N.



From A N O T H E R.

THERE is a Company of People in G— who do not wish to be happy but thro' the Blood of *Propitiation*, and they are a Joy to my Heart. Although the LAMB hath shewn us many great Kindnesses and Mercies all the Time I have been with them, which was but short; yet at last it was extraordinary. Once I had a *Love-Feast* with some Brethren and Sisters, who were as *Labourers* amongst the rest, and we were quite filled with his Blessings. I made so *free* with them as to tell them all my Thoughts, and *why* I did believe, that we could not get forward in our Bands, or little select Meetings. All of them were deeply humbled, and most of them were so touched by the Virtue of the LAMB'S BLOOD, that they were quite melted into Tears. And now I can believe by our Saviour's Grace, that

that they will enter into an hearty Fellowship in the Lord, and that their Building will have a TRUE FOUNDATION.

ARIANISM is now so common here, that they are not ashamed of professing it publicly. One of the DOCTORS told me to my Face, that JESUS CHRIST was but a *mere* Man, a Messenger of GOD, as much differing from the FATHER as the EARTH from the HEAVEN. The same Person told me, that it was by our OWN Works we are to be saved; and that tho' we should do but a *fourth Part* of our Journey-Work, yet he would give us the *whole* Wages. O the Times! O the Christians! I cannot express how dear, how near, and how lively HE on the Cross, my LORD and GOD, was in my Heart that very Minute. And should one take away my Life, I cannot but say,

JESUS, *my only* LORD,
Can Happiness afford.

But all those Things will not hurt our little Flock, who have felt and received from our Brethren the Word of PROPITIATION and RECONCILIATION in their Hearts. ——— M.

Dear BROTHER D—tte, 1742.

I FEEL myself a poor and miserable Creature,
and I find I have nothing but what the LORD
gives

gives me *freely* from Moment to Moment. I own I deserve nothing but Punishment; nor have I any Thing to trust to but the UNMERITED Mercies of *Christ*. In our *Societies* the Work of the LORD goes forward.

Mr. H— died on *Sunday* Morning the 14th of *March* 1742. He was at our *General Meeting* on the 2d: He received a Blessing that Day, and was very hearty and loving. We felt much Sweetness and Love one to another at Parting. Soon after he was seized with a Cold. He wrote to me something to this Purpose: “ May we daily feed upon the
 “ Grace which comes from the Wounds of our
 “ dear Saviour, who has loved us from all Eter-
 “ nity. This Verse was much upon my Mind last
 “ Night, both sleeping and waking, *If so be that*
 “ *being cloathed, we shall not be found naked.* 2 Cor.
 “ v. 3. O my Brother! that WE may be arrayed
 “ in fine Linen, clean and white; for the fine
 “ Linen is the Righteousness of the Saints.”

On *Sunday* the 6th I preached at his House. He was very chearful and hearty. I told him, that I thought he had a Fever upon him; but he made nothing of it. He said, that Mr. K-----n (a Brother lately departed) came into his Thoughts Night and Day; and that it was as if he conversed with him: And once afterwards he said, that Mr.

K-----n

K-----n smiled at him. I went to preach in G---d, and coming back to Mr. H---'s, all at once it came fast and strong into my Mind, as if somebody had spoke it to me, "He'll die; He'll die; He'll die!" The next Day he expressed great Satisfaction that he had made his Will, and that it was as if a great Burden was taken from him. He talked very earnestly and affectingly about our Saviour; and he said he felt the *Virtue* of his Blood drop, as it were, into his Soul. In his Wounds, says he, there is enough for *all* our Wants; and it is our *own Fault* if we are not happy. I think I never saw him in such a sweet Frame before in all my Life. He was hearty, chearful, and resigned; and he expressed a general Love towards all the BRETHREN. He walked up and down the Room, and we were very happy together. When I took Leave of him he said, "Mr. J----m, if I die, I would not " have any of you shed one Tear for me; but rejoice and praise the Lord for the Grace he has bestowed upon me." Before I had gone one hundred Yards from the House, I burst into a Flood of Tears, and it came strongly in my Mind as before, "he'll die!" On *Wednesday* Night the Fever grew strong upon him, and he began to be delirious; but he raved mostly about our Saviour, and spoke many excellent Things; repeating Texts of Scripture, and Verses of Hymns; and sometimes he sung very sweetly

sweetly. During his lucid Intervals, he spoke seriously and earnestly to all about him ; and told *one Person* especially, that it was one Thing to be well in Health, and quite another when we are sick, and going before our Saviour. He spoke heartily of the Vanity of the World. What Good (says he) have my *nasty Riches* done *me*? On *Saturday* I went thither again. He was insensible ; yet I asked him what he would say when he came to Heaven ? He answered,

*Here's a Sinner, who would fain
Thro' the LAMB's Ransom Entrance gain ;
I'm brought by ONE THING only thro',
Dear LAMB ! thy being slaughter'd so.*

I went often to his Bed-Side, and always felt an heavenly Sweetness, as if some good Angel were present. I could perceive, that he prayed earnestly in Spirit : And I could tell you a great deal more what he said, but I have not Room. About Two o'Clock on *Sunday* Morning they called me up ; when both I and my Wife went into the Chamber, and I knelt down twice and prayed for him. At a Quarter before Three he quietly expired, without either Sigh, or Sob, or any Motion. My Heart was filled with Joy.

He was buried on *Tuesday* the 16th. At the Door of his House, they sung over him as he was carrying out two Verses, which were much in his Mind during

during his Sickness. I believe the Lord will be glorified by the Death of our Brother H—s.

B. J.

From a GENTLEMAN of *Learning* and *Quality*
to Brother S——.

S I R,

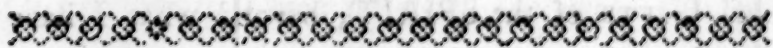
I WOULD fain hope, that it is more than mere *Curiosity* and a Desire of Knowledge, that makes me earnest to understand the DOCTRINE, CHURCH-ORDER, and SENTIMENTS of the MORAVIAN Brethren, and God's wonderful Ways with *them*. The MORAVIAN CHURCH, since its Beginning, was always preserved (at least Part of it) in some Degree of *Primitive Purity*, and of the *Gospel-Spirit*. It was reduced to Ashes, and their very Ashes almost consumed : Yet GOD has lately revived it in a Way that seems supernatural. And we see THESE BRETHREN running about unweariedly to gain Souls to *Christ*; yea, minding nothing else; and, in this World, living above it in a very high Measure; seeming also to be honoured with the GRACES and GIFTS of the SPIRIT, beyond what I have heard or read of in *modern Times*; and by THESE ONLY to conquer.

This represents strongly to my Eye and Feeling
the *great Things* of GOD recorded of the *Apostolical*
Times

Times, and evinces the *Truth* of them. It also defeats some *prevailing* SCHEMES, which degrade certain Christian DOCTRINES into a mere notional, lifeless PHILOSOPHY. To declare how the Gospel does in *our* Days, as in the *Apostolical*, very signally shine, warm, and enliven, and is still mighty, by the WORKING of the Holy Spirit, in its *Primitive* Plainness and Power, amongst the MORAVIAN Churches;---is to me, (like the Preaching and Offering of *Christ*, a living, real, actual Saviour) the WISDOM and the POWER of GOD. To us, even to us at this Day, it is the BRIDE's, and the LAMB's (I mean the CHURCH's Saying) "Come, come "and see! Come, and taste!" And it encourages and excites him, the Heart that thirsts, to come and take of the Water of Life freely; and to deliver up oneself *wholly* to our blessed dear Lord; who, still in our Days, even at the present Time, is so wonderfully *gracious* to *poor Sinners*; and so excellent in working and manifesting his Grace and Glory in all the Corners of the Earth. I am,

With sincere Respect and Affection,

Your's, &c.



Dear BROTHER H----n,

1742.

DO, my dear Brother! think of us, and cry for us to our Saviour (as you do I doubt not) that he may bless us with a real and stedfast Knowledge of

of his BLOOD ; without a deep Foundation in which, you know, we cannot go forward. I believe, that you and the Brethren have an unfeigned Love for us, and would help us as far as you have it in your Power. I will leave it as well as I can to the Saviour, the great Shepherd and Bishop of the Churches, to manage our Matters for us in the very best Manner ; and, if HE pleases, to make Use of some of you amongst us telling us over and over again of his LOVE to us SINNERS, till we receive it in the right Way, and with all our Hearts. I, for my Part, want now to hear of nothing else ; because I know, that nothing else will be a *real* Benefit to me, but *that* : And I know many here are of the same Mind with me. I feel myself a Sinner in many Things ; and I hope I see a little, that for THESE THINGS my Saviour died. Our Saviour's own Spirit must make the Power of his Death clearer in my Heart, that my Confidence may be greater. Pray give Brother R---'s and my Love to your Wife ; and pray send us the *Hymn-Books*, as before signified, by the first Opportunity. I hear Brother S-----t is still in Town ; pray my Love to him, and beg his Remembrance of me. If it was suitable, on his Journey to Y-----e, and if he chose to come this Way, he would be a very acceptable Guest at our House.

I am, my dear Brother,

Your's sincerely, F. O.

My

My Dear BRETHREN — and —, 1742.

YOU desired me to write to you, which I have now Leisure to do. You need not be anxious about my coming, or my Brother R---r's. I am persuaded, that if it be the Lord's Will, it will be put into our Hearts: And if we should come *before*, merely thro' the Effect of your Importunity, it would be of no *real* Benefit to you. Indeed my Brother R. and I were well pleased to find you so free from importuning us; which, we hoped arose from your having committed this Matter into the Hands of the LORD.

To be a true POOR SINNER, relying *only* and *always* upon the *Blood* and *Righteousness* of the LAMB of GOD, is the MATTER of all MATTERS; which whosoever knows *aright* must needs be *happy*. If you could see the Truth and Ground of your Hearts, as the Light of the blessed *Spirit* shews them, you would see, that all Fears, Jealousies, Disquietudes (which are so often felt in the Breasts of all Persons sincere, and truly awakened to a *Concern* about their everlasting Salvation) arise from nothing else, but from a DOUBT at Bottom, whether what the Lord *JESUS* has done and suffered is of ITSELF sufficient for our Salvation: Or, whether, if we were to come now, JUST AS WE ARE,
merely

merely under the Consideration of our being SINNERS, our Saviour WOULD receive us. Now this DOUBTFULNESS and UNBELIEF is in awakened Souls no *dead and inactive* Thing; but will shew itself at Times more or less in outward, or in inward STRIVEINGS, or in BOTH, to alter our Condition, and thus to make ourselves what WE apprehend would be *better*, and such as the LORD would *Love and receive*. Now if Persons can attain what *they* apprehend they want, they are easy and at Rest for a Time; till our Saviour, in his Love and Faithfulness, shews them, that it is not yet *the Thing*, not yet the *true Foundation*.

Thus Souls, who have not true and experienced *Guides*, who do themselves *indeed* know our Saviour, are liable to be tossed about, and troubled all their Lives; seeking *REST in every Shape*, but finding none: Like the DOVE, let out of the Ark by NOAH, which could find no Place for the Sole of her Foot, till she returned to the *Ark*. Now this Ark was a Type of Christ: 1 Pet. iii. 21. Persons, who have got the Doctrines of ELECTION and REPROBATION into their *Heads*, from a *Misunderstanding* of the Nature of the *former*; and being not yet properly taught *either* by GOD himself, occasion thereby much Puzzle and Distress both to their own and to the Souls of others; and are *usually* of all others the most difficultly brought to a true and lasting *Peace*; because, thro' this false Bias, they are always seeking it the *WRONG*

I WAY.

WAY. God's everlasting ELECTION of *Bride-Souls*, and *Servants* of his Kingdom, can be as little controuled from the Scriptures, as the true and proper UNIVERSALITY of Chriff's Redemption. They are not only *both* of them very consistent; but are also, by the most divine Wisdom and Goodness, subservient the one to the other. Good it is for the *poor* World where these ELECT Souls appear in the greatest Number, and in the *best* Order. Joh. xvii. 21, 23. But this is a *premature* Subject for a *Coming Sinner*, and the consequent *Confusion* a natural Punishment of our running, in an obstinate *Self-Wisdom*, formed upon the *mere Letter* of Scripture, before the Teaching of GOD.

Now as those, who are happily ignorant of, and therefore unconcerned about those Doctrines, do, when truly awakened, usually seek for Peace and Rest in a DEVOTIONAL Way, and in a Conformity of *Heart and Life* to the LAW OF GOD; so do *these*, if *upright* Souls, (tho' great is the Number of those in this Way who are not) seek their Peace and Rest, together with *that*, in SOMETHING, which to them shall be an infallible SIGN, or MARK of their eternal ELECTION: For "once, say they, in Grace, and "always in Grace." But how true so ever *this* may be, with Grace arrived at a certain *Maturity*; yet they are not aware, that as many thousand thousand Souls, besides the Election, will be saved by the *Free-Grace* of GOD; (who, having *so* loved the
World

World as to give his only-begotten Son for them, would have *all Men* to be saved, and to come to the Knowledge of the Truth :)—So many of the former Sort may have been “ once enlightened, may have “ tasted of the heavenly Gift, been made Partakers “ of the Holy Ghost ; may have tasted of the good “ Word of God, and the Powers of the World to “ come ; and *yet*, after all, fall away without any “ Possibility of a Renewal : Nay, they may sin “ WILFULLY, after they have received the Know- “ ledge of the Truth, tread the Son of God under “ Foot, and count the Blood of the Covenant, “ wherewith they *were sanctified*, an *unholy* Thing ; “ doing Despite unto the Spirit of *Grace*.” Heb. vi. 3--8. x. 26--31. “ They *may* escape the Pollutions “ of the World thro’ the *Knowledge* of the Lord and “ Saviour *JESUS CHRIST*, and be therein again “ *so* entangled and overcome, that the latter End is “ worse with them than the Beginning ; insomuch “ that it would have been *better* for them never to “ have known the Way of Righteousness, than, “ having known it, to turn from the *Holy Com-* “ mandment delivered unto them.” 2 Pet. ii. 20-- “ 22. Luke xi. 24--26. Yes, they *may* “ wither, “ become fruitless, *twice dead*, and plucked up by “ the Roots,” Jude, 12. and so *perish everlastingly*.

Who then, whether ELECT or NON-ELECT, would venture to *trust* to Grace *once received*, with-

out daily “ pressing forward in the *same Grace* towards the MARK for the PRIZE of the high Calling of GOD in *Christ Jesus?*” And yet, alas ! many Preachers now study to comfort both themselves and Hearers, *short* of this, with *precarious* and *delusive* Marks of their ELECTION.

True it is, that we all ought to make our *Calling* and Election *sure* : But *how* is this to be done ? Why, as *Peter* prescribes : But the common Way of doing it is by searching after such and such former EXPERIENCES of Fear and Bondage, together with such and such Comforts ; and, with the most sincere-hearted, such and such Holiness too, as the proper Fruit of all the rest. Here many a *poor sincere* Heart is *entangled* ; because, tho’ it would hope, that its Humiliation, its Comforts, and its Fruits are of the the right Kind ; yet, upon many Accounts known only to itself, there is too much Cause of Fear they may *not* be so ; and consequently, whether, after all, it is one of the Elect.

Thus are poor Souls, *if in earnest*, sadly harrassed ; and are sometimes, both on their own and their Relations Account, brought to the very Brink of *Despair*, “ ever learning, and never being able to come “ to the Knowledge of the Truth ;” or to a solid Satisfaction of their good State towards God.

Now the *only* Way I know to avoid all *this* Perplexity, to prove my *Calling*, to make my *Election* sure,

sure, and to be *always* easy and happy ; is to become a *Child* ; to know nothing but what the *present* Heart's Exigency requires ; that is, to receive *Christ*, neither as *Eleēt* nor as *Non-Eleēt* ; but as a POOR guilty SINNER, who neither can nor will do any longer without HIM ; to come to him, as one that has no Experience, no good Works, or any Thing else to RELY UPON ; as one therefore, who has nothing to stand between itself and Damnation, but only the sure and precious *Atonement* of our Lord *Jesus Christ*. To go *thus* to *Christ*, and *thus always* to live upon him ; is, I say, the SIMPLE Matter, which our foolish, aspiring, *Reason* always overlooks ; tho' it be the only sure Spring of all Peace and Blessedness. I assure you, that if one, who has been eighty Years in our Lord's Service, should *unhappily* once get off from *this Foundation*, so as to ease and console himself on the Consideration of what he had *formerly* been, felt, experienced, and done for the Lord thro' Faith ; and not upon what the Lord has done for him, who is in himself a miserable Sinner, standing in continual Need of *Mercy*, purchased by the LAMB's Blood ;—he would be again liable to all the same Doubts and Fears, Perplexity and Weakness, that is to be met with in a first-coming Sinner.

May WE then be so *taught of the Lord*, and become so *Child-likely wise*, as to come to him, and live upon him as *Self-ruined*, but *Blood-redeemed* Sinners.

The Way to the Holiest is *always* open for SINNERS thro' the BLOOD of JESUS. There is therefore nothing, which does or can shut it, but our own Pride, Stubbornness, and *Unbelief*; in other Words, an *Unwillingness* to come to Christ now, just as I am, without staying away for any Self-made Change or Alteration whatsoever.

I am your's, F. O.

N. B. As this was the Publisher's own Letter, Ingenuity obliges him to confess, that for the Sake of assisting those poor Souls, who are now in a *Trap* he himself *suffered* in greatly; he thought himself at Liberty a little to *enlarge*, from further Experience, some Ideas, which first, above thirty Years ago, appeared in it. As he has not the least Design to *provoke*, and least of all, to *insult* any such; so, he hopes, they will feel, that all he has here written on a *delicate* Subject was with tenderest Compassion to their Souls, and Desire of their solid Happiness.

A Letter from ISHOPP, *a converted American Savage, to* C. Z.

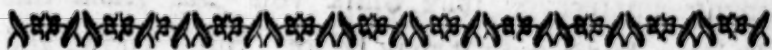
I AM a poor *Savage* Heathen, and it rejoiced me much that you gave your Love to me in our Teacher's Letter. I feel my Heart burning in Love towards you: And tho' I do not know you by Sight, yet it was so in my Mind to salute you with these Words,

Words. I have been a poor *Savage*, knowing, for forty Years, no more than if I had been a Dog. I was the chief Drunkard, and the most willing Slave of the *Devil* amongst all the Savages: And because I did not know any Thing at all of a *Saviour*, I have been a Worshipper of *vain Idols*, which I now wish to have burnt up in the Fire. But of the *Redeemer*; of him, who died for me on the Cross, I have known nothing at all; which I have repented of with many Tears. The first I felt of him in my Heart was HIS BLOOD; and when I heard that He was a Saviour of the *Heathen*, and that I had now got him in my Heart; I felt such a Drawing of my Heart to Him, as I can't express. But my nearest Friends were then my Enemies, even my very Wife and Children. But my chiefest Enemy was my Mother-in-Law. She said I was not so good as a Dog, if I would no more believe in *their* GOD. But having opened Eyes, and feeling something better, her Sayings were Foolishness to me. For I know she has received this God from her Grand-Mother; it being made of Leather, in the Form of a Man, and dressed out with Seal-Skin. And whereas she was the *Eldest* of the Family, she gave us this God to worship; which we have accordingly done, till our Teacher came, and told us of the LAMB of GOD, who bled to Death for us accursed and blind People. This did put me into a great Admiration: And as often as I

have heard preach of *this Matter*, I have thought that it must needs be some GREAT THING; and it has always *warmed* my Heart. I dreamt oftentimes, that our Teacher was standing before me, and preaching to me concerning the BLOOD of a Saviour; and in the Morning I was very desirous of his coming to me, that I might tell *him* of it. And when I heard, that nobody could help me, but only the wounded LAMB, and that *he* fain would have me *receive* Help of *Him*; I had yet such a great Love for many Things, which I *would not* lay aside, that I thought it impossible for me to leave them. I stuck close to the Creature, and was full of SELF-WILL: My Belly was my God, and my Wife and Children my chief Delight; and I was afraid of Men. And thro' this Danger [of losing their Favour] it became clear to me, that if I would not give myself *entirely*, and with all my Heart, over to the Saviour, I should *remain* damned, because of my *Unbelief*. But now I feel that I may believe that *he* can help me with his Blood, and nobody else. He is my GOD, and my Redeemer, who for me a *Sinner* died on the Cross. I feel his *Power* in my Heart, and that nobody can be happy without *JESUS's* Blood. I have a great Desire of being *baptized*, which I have wished for a long Time ago. I should have liked to have been with you before the Winter comes on, to see the *Brethren* and *Sisters*; for, being lame, I cannot walk

walk so far in the Winter-Season, as I otherwise would do : But I hope I shall see you in *April* or *May*. I am poor ; remember me before our Saviour. The Enemy would have oftentimes made me *unfaithful* ; but what I did love before, *that* becomes daily more and more *Dross* to me. Salute the *Brethren* and *Sisters* ; and I do the same towards you.

1741. The poor Savage, ISHOPP.



A Letter to the religious and awakened Souls in the Societies of Y-----e.

Written in the Year 1742, or 1743.

Dear BRETHREN,

IT is now about two Years since I left you. But I perceive by all who come from you, that you hold *me* still in your *Remembrance*. I thank my God, that *you* also remain still upon *my* Heart. Indeed I yet feel a tender Concern for *every one of you*, that the Grace bestowed upon you may have all that Effect, which our dear *Saviour* desires it should. For it is not sufficient that we are stirred up ; that we love to hear the *Children of God* ; that we many Times are deeply affected by it ; that we oftentimes feel Joy and Comfort, and now and then see something of our Sinfulness ; nor that we can *talk* of the *Blood* of our Saviour, and express ourselves truly in all the *Doctrines* of the Gospel. There is something yet

yet deeper, yet weightier for us to *feel* and *experience* in our Hearts; and withal so necessary, that, unless we are brought by the *Spirit* of the Lord to THIS POINT, we can have no *lasting Ground* in our Heart; but fall short of all the Privileges of the Gospel; — and this is a Heart REALLY broken, all over Shame, and REALLY cast upon the Blood and Mercy of the LAMB, as its *only* Refuge and Strength. Perhaps many among you may think you *have found* this Point: And I wish it may be so. But I know, and am sure, that we may go a great Way, and taste great Grace; but yet *herein* be wanting. For there is a Possibility of having *this* quite clear in the *Imagination*; so as even to be deceived ourselves with it, tho' the Thing has never yet entered the Heart. I speak not this to discourage you, as if I thought the Grace you have received was as nothing; because *this Point* is not *fully* known amongst you: No, I rejoice continually, when I think what the Lord HAS DONE for you; how he *has* stirred up a strong Desire in your Hearts to know HIM, and to come to the TRUTH: Nor do I speak this that I may put you upon STRIVING to *humble yourselves*, and to the working *yourselves* into a Frame: No; this will be of no Service, for we cannot humble ourselves: But I speak so for *this Reason*, that when *our Saviour is*, by his Spirit, beginning to work upon your Hearts, and to bring you to a *real Feeling* of them; when *he is* beginning

to

to convince you of your Poverty, and WOULD PUT YOU TO SHAME, that *then* you may not hinder him, by thinking you *do* know him, and that the Work is done in you already ; and that *these* Convictions are all TEMPTATIONS : But that you may sink down and *take the Shame*, suffering the Grace to work upon your Hearts, and to make you vile and base, and Sinners before him. For whilst we run away from *these* Convictions, we are not desirous of being poor Sinners ; but want to make a great Appearance with our Faith, and to get the Character of good Brethren, and great Believers. O, this will not do, to be great People ! We are never, nor can be ever really so in ourselves ; and it is nothing but a Plague and Torment to strive after it. We are happiest when we seek no Character ; but honestly and uprightly appear as we are (let it be ever so bad, and shameful) before our Saviour, and all Men ; and can venture our Body, Soul, and Spirit on the Blood and Mercy of the slaughtered LAMB. I wish this for myself, and therefore for you also ; that you may suffer the Lamb to deal closely and heartily with you ; that the Knowledge of his Grace and Wounds may not remain, as it were, a Thing WITHOUT YOU ; but be IN YOUR HEARTS, as a living, powerful Principle of Happiness. Cease not therefore to pray to our dear Lord, that he would reveal his Love more and more in your Hearts, and explain to you the WHOLE MYSTERY

of

of his *Gospel*. Indeed you have already great Tokens of his Favour, in that he has permitted his *Congregation* to settle among you : And I wish you may know how to esteem it, and that the Lord may add to it, from among *you*, daily such as shall be saved. I yet continue ill and weak. The Lord knows what is best for me, and will deal with me according to his own *good Pleasure* ; and I hope every Day to become *more willing* to resign my Body and Soul over into *his Care* ; and to have no other Desire, than both living and dying, to be the LAMB's. I commend *you* also to HIM, as the best *Lord* you can serve, and one who loves you beyond Expression ; and as one, who has no *other* Desire than to be *your Lord*, and *Saviour*. I salute you all most heartily, and remain

Your poor unworthy Servant, W. D—TTE.



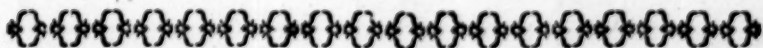
From the same on another Occasion.

Dear BROTHER,

—Y^OU wonder the LORD does not ADD to your Number ; and I should wonder *much more* if he did ; whilst you are *yourselves* in such a poor *Situation*, Fresh-Comers would be more likely to receive HARM than GOOD amongst you ; nay, might (in the long Run) become *perhaps two-fold* more the Children of Hell than they were before.---

We are *nothing*, and have *nothing*, but what GRACE makes

makes us, and bestows upon us: Without HIM we can also do *nothing*, in our *Religion*, to any *real Purpose*: If therefore, having once known, and been actuated by *him*, as his *Instruments*; we should be unhappily *decoyed* out of our *simple Path*, and set up for ourselves on the *Stock received*; (let our *religious APPEARANCES* be *then* ever so *plausible*; and let us imagine ourselves to have made ever such great *Advances*) it is all a *CHEAT*, and mere *PAINTED MISERY*: And if we are to come to *Rights* again, it must *all* be *denied*; nor must we be too *proud* to own our *Mistake*; and to go all the *Way* back again to the *Place* where we *first* turned out of the *right Road*; taking up the *Holy Spirit's CLUE* where we dropt it. How hard soever *this* may be to *haughty* and *stubborn Nature*, still it is on all *Accounts necessary*; and will be *infallibly* attended with *Pardon*, and all other the most *salutary* and *blessed CONSEQUENCES*.



Dublin, May 24th, 1755.

Dearest BROTHER O—,

YOUR's of the 7th of this Month rejoiced me much. I thank you for it— Where I know myself *not right*, I speak to the *LAMB* of God about it, being sorry he should see any Thing *unseemly* in me. Thus He forgives me; his Eyes are upon me,
and

and I feel the Proofs of his Faithfulness without Number.

You cannot tell with what a *poor* Heart I came last hither to open the *New-Church*; and yet, after the deepest Humiliation and Confession before my Lord, both on my own and others Account, what a Feeling he gave us of his Forgiveness and divine Presence with us, in the Preaching, &c.—I am bound for WALES, and thro' BRISTOL to LONDON. But I am kept here *blind* in Regard to my Time of Setting out from hence. The *Cloud* rests and I rest. When *that* moves, the LORD's poor HERD-BOY shall follow willingly. Numb. ix. 15--23.—T. loves *me* dearly, and I *him*. We are in sweet Harmony, and *Openness* of Heart towards each other. He salutes you. I thank our Saviour sincerely for all his Grace afforded *you* in Time of Need.

My Heart is as thy own Heart, and JESUS shall still be the faithful *Witness* between us, that we will aim at nothing in all our Love and Correspondence, but to LIVE and ACT for *his* Name's Sake. HE is the GOD of our Life; the *Angel*, that saved us out of the World, and redeemed us out of all our Troubles and Sins; whose PRESENCE shall be our most precious TREASURE for ever.

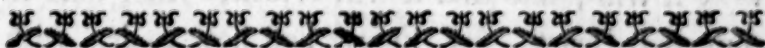
THE BEST BLESSINGS HE HAS LIGHT UPON
THEE, KEEP THEE IN PEACE, AND IN TRUE PO-
VERTY;

VERTY; AND, IN ALL THY LABOURS, HIS EARS
BE OPEN TO THY SIGHTS AND COMPLAINTS; AND
HIS HAND LEAD THEE, TILL I KISS THEE ABOVE!*

IN HIM I am THINE ETERNALLY,

JOHN CENNICK.

* Compare *this* with Gen. xxii. 8, 13. Matt. xxvi. 12. Joh. xi. 49--52. Acts vii. 23--25, 35. 1 Pet. i. 10--12. from all which it appears, that Persons on whom the Spirit of the Lord rests by Way of Office, or otherwise, may thereby say and do significant Things, not then, it may be, understood by themselves; but evidenced and confirmed by future Events: "What I do, thou knowest not now, but thou shalt know hereafter." Joh. xiii. 7. xiv. 25, 26. xvi. 12, 13.



The following Answer was written a Day after his Decease, and returned back again to the Writer with the Seal unbroken:

My Dearest Brother CENNICK,

I RECEIVED, and thank you heartily for your loving Letter from *Dublin* of *May* 24th; but which I did not receive till a few Days ago. I have also since heard of your unexpected Arrival in *London*, and that you were laid up with a very bad Fever; which I was sorry to hear of. Your solemn Farewel, and particularly *these* Words in your last to me, "*His Hand lead thee, till I kiss thee above,*" struck, and thrilled thro' me at the *first Reading*; making me think, that as you still persisted in the Desire of going Home to our Saviour, your Request would probably be now gratified: Which Impression was
renewed

renewed with double Force at the subsequent *News* of your Sickness.

My dear Heart, I hope however, that these few Lines, which I thought I would send by this Opportunity, will not only find you still in this Vale of Tears with us, but much better; which I shall be glad to hear of.

I do not doubt but the LAMB has a gracious Purpose in this your Sickness, let it turn out which Way it will; and that it will evidence itself *thus* to your own Heart. HE knows best how to deal with us all, in Order to obtain all his kind Purposes with, and to bless our Hearts *solidly* and *effectually*.

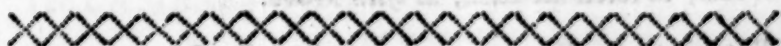
As to my own Part, I cannot tell you in Words how *poor* I have felt myself of late, and how utterly insufficient, as of myself, for any good Purpose. I have really nothing in my Heart to depend upon but his *Mercy*, and the Shedding his own precious Blood for me, an otherwise accursed, lost Sinner. This *important Lesson* he is teaching me more and more in my *Heart*. In the deep Feeling of my *Unbelief*, all I can say or think is, Lord, strengthen thou my Faith; and do not leave, or forsake me, till I am got thro' all, and till I am FULLY passed from *Death* to *Life*! If you are better, answer me soon. I heartily wish you all Blessings in your Preaching, and during your Abode in *London*. If it should suit you to come into these

these Parts, you know you would be a very welcome Guest : Whenever Health, Strength, and other Circumstances will admit of it, and you find Freedom for it in your Heart, give us that Pleasure. Adieu, dear Heart ! I kiss you tenderly in Spirit as your poor and affectionate Brother in the Kingdom and Patience of *JESUS*.

FRANCIS OKELY.

Duckinfield, near Manchester,

July 5th, 1755.



NO more with trembling Heart I try

A Multitude of Things ;

Still wishing to find out that Point

From whence Salvation springs.

My Anchor's cast ! wedg'd in a Rock,

Where I shall ever rest

From all the Labour of my Thoughts,

And Workings of my Breast.

What is my Anchor ? if you ask ;

A hungry helpless Mind,

Diving, with Mis'ry for its Weight,

Till firmest Grace it find.

What is my Rock ? 'Tis Jesus Christ,

Whom faithless Eyes pass o'er ;

Yet There all Sinners anchor may,

And ne'er be shaken more.

FROM

K



FROM THE GERMAN,
A FREE TRANSLATION.

O CONGREGATION, magnifying BLOOD,
That *Source*, whence LIFE in all thy Members flow'd!
Thou to a LAMB dost most melodious sing,
Because for Thee HE did ATONEMENT bring.
Tho' plung'd in thousand Sins of *Flesh* and *Mind*,*
Thee had I still the Happiness to find :
Oft I from GOD did in Sin's Mazes rove ;
But HE, to fetch me back, *as often* strove.

But what's the BOURDON of that charming Song,
Which at thy Meetings is heard clear and strong ?
Invariably this, "*Knows one the WOUNDS,*
"*Midst countless Sins FREE-GRACE much more abounds.*"
Voices I heard with BLOOD resounding oft,
Heart-glowing Words ; which, ev'n with Accent soft,
(Just as the Lightening from Heaven darts)
Enkindling, melted the *hard-frozen* Hearts.

Somewhat I felt too of this *kindling* Breath,†
Tho' standing yet upon the Verge of *Death* :
What was my Wish, at the commencing Strife,
But, " Waft, O waft me to the Shore of LIFE !"
And LIFE would *sometimes* stir within my Heart,
Tho' soon succeeded by DEATH's *anxious* Smart ;
Whence Doubts ensu'd, Despair, unwelcome Moans,
Fears, Anguish, Chagrin, and indignant Groans ;
Which in a dismal Flood of Tears burst forth,
The finish'd Process of enflamed *Wrath*.‡

Once

* Eph. ii. 3. † Isai. vi. 6, 7. ‡ Joh. iii. 36. Rom. iv. 15.

Once was I standing in this wretched Plight,
 (With Life so torturing fatigued quite)
 Before a *Brother* and a *Member* dear;
 Who wish'd my drooping, burden'd Soul to cheer:
 The perfect Opposite I was of *Rest*;
 Ah! my Heart beat and throbb'd within my Breast.

These Dolours *anguishing* went very near
 The tender Heart of this your Member dear;
 So that, with *Child-like* Faith and Confidence,*
 (Impressing on my Heart a lively Sense
 How on the Saviour's *Sympathy* it wrought)
 The LAMB he *simply* for my Case besought.

On which the RAGE of *Devils* was withdrawn;
 And I, (no longer as asunder fawn,
 But *calm* and *confident*, tho' once cast down)
 Could venture to *believe* the LAMB my *own*---

This was my Frame of Mind, till in the Heart
 Something did *somehow* a GRAND QUESTION start
 A few Days after, " *Know'st thou JESU's Wounds?*---"
 Which *Question* (thought I) all my Hope confounds,
 True, the COMBUSTION of my Soul was gone;
 Yet a new Train of Grievances came on;
 'Cause in my Heart I no where yet could see
 The PANACEA, Sin's *sure* REMEDY.
 Felt was God's Pow'r, in many a wond'rous Way;
 Yea *Grace*, which deigns with Sinners poor to play;
 Yet in a sad *Dilemma* still I stood,
 No *Taste* enjoying of a Saviour's BLOOD.‡

Thought

* Matt. xviii. 19, 20. ‡ Joh. vi. 55. 1 Pet. ii. 2, 3.

Thought I, " Let's put it to the Test and Proof,
 " Whether what *JESUS* bore, on Man's Behoof,
 " Upon the Cross (as *BRETHREN* still aver)
 " Be *Fact*, or only about *Dreams* a Stir."

Now, tho' so stinging was the *THOUGHT* to me,
 " Ah! the *LAMB'S BLOOD* has not yet quick'ned Thee!"
 Still from myself no Artifice could hide
 My tow'ring Heights of *BABYLONISH Pride*.
 " Should I his *dying Form's* sweet Glimpse perceive,
 " This Grace (thought I) must lead me to believe: "---
 Yet never once did I reflect upon---
 The *requisite HUMILIATION*.

If over my *Corruptions* now I moan'd,
 And after the *LAMB'S mighty Dying* groan'd;
 The Words upon my *TONGUE* were right indeed,
 But did not from *HEART'S BOTTOM* right proceed:
 From whence ensu'd a *false*, repining Tone,
 " Have I not pray'd, and made to Thee my Moan;
 " And yet to me howe'er thou dost not shew
 " The *cheering Beauties* of thy Cross's View?
 " To me the Time is long, I count the Hours,
 " Till of thy *FLESH* and *BLOOD* I taste the Pow'rs;
 " Bleed, bleed, O bleed upon this Heart so dead!"
 (So hardly was I in this State bestead!)†

At last to such an Height the *Frenzy* rose,
 To hear no further of the *LAMB* I chose.
 " Who knows (thought I) if ev'n the *CHURCH* has Faith
 " (How much so e'er they *boast*---) in *JESU'S Death*?
 " Is there a *Saviour*? Is *HE* the *Chief Good*?---
 " *Himself* may shew us then his *Wounds* and *Blood*;

" To

* *Isai.* xlv. 3. *Cantic.* ii. 3. *Heb.* xii. 24. *1 Pet.* i. 2.

† *Isai.* viii. 21.

"To me 'tis quite incomprehensible,"

And yet to TRUST THEREON I thought was well.

"BELIEVING CONGREGATION'S LORD and GOD!

"Such UNBELIEF is a most grievous Load;

"My Heart is cramp'd, as were it in a Press;

"Behold me weeping amidst sore Distress!"

The CONGREGATION'S Pray'rs obtain'd at length

The Suit I pray'd for too with all my Strength;

I got in Spirit of *that* MAN the Sight,

Whom LORD and GOD *Saint* THOMAS called right;

When CHRIST--to chase his Doubts, "Thy Finger reach,

"See in each Palm the *lacerated* Breach;

"Thy Hand reach too, and thrust it in my *Side*---

"From whence thy Heart may gather all beside."

What *once* was THOMAS's is *now* MY Case,

My Soul has taken the same *Hint* of Grace;

For in the WOUNDS of JESUS crucify'd,

I also have my LORD and GOD descry'd.

Now FAITH must ripen to FIDELITY;

For should all Reason's Comprehension be

Withdrawn, and Senses too lock'd up in Sleep,

Still to the LAMB, and to his WOUNDS I'd keep:

Maugre each grasping and intruding Thought,

From the Child's Path I never will be brought:

The first Appearance of a Doubt I'll treat

As a SATANIC Stratagem, and Cheat:

My Soul henceforth shall constantly reside

Within the slaughter'd LAMB's thro'-pierced Side,

Till of the Son of Man th'undoubted Sign†

Shall scare the SCEPTICS with convictive Shine. §

L. E. S.

* 2 Cor. xi. 2, 3. † Matt. xxiv. 30. § Isai. ii. 19. Rev. i. 7.

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Heart's Experience and true Practice.

By JOANNA ELEONORA DE MERLAU.

Translated from the German

By FRANCIS OKELY,

Formerly of St. John's College, Cambridge.

By it SHE being dead, yet speaketh, Heb. xi. 4.

- - - - - Not that I incline
To pin my Faith on any one Divine;
But *Man*, or *Woman*, whoso'er it be,
That speaks true Doctrine, is a Pope to me.
Where Truth alone is Interest and Aim,
Who would regard a Person or a Name?
Or in the Search of it impartial, scoff,
Or scorn the meanest Instrument thereof.

Dr. Byrom's Epistle to a Gentleman of the Temple.

5 JY 61

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OTHER AUTHORS.

"The most useful Thought is how to heal the Evil and Mischief
"of SCHISMS, and the Hatred, Lyings, Evil-Speakings, Strifes,
"Wars, Fightings, and Persecutions, which have ensued upon
"them: The Course followed by the respective Parties will never do
"it. Those of every Party judge, that ORTHODOXY is only on their
"Side;

"Side; and therefore strive to reduce all to a UNION by bringing
"them to be of their *Party*: And thus their mutual Animosities
"are still heightened." See Joh. xv. 20--23. Gal. iii. 27, 28.

Apology for Madam Bourignon, p. 22. § xix.

Tantæ molis erat SANCTORUM condere gentem.

So hard it did on long Experience prove,
To form on Earth the happy Realm of Love.

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Condition of Universal Christendom in these last Days. In a ME-
TRICAL VERSION of certain select Passages taken from the Works
of the late eminent and truly Rev. WILLIAM LAW, A. M.

Useful to all such as, at this *perilous* Conjunction, forgetting the
Things that are *behind*, and reaching forth unto those that are *before*,
press towards the MARK for the PRIZE of the High Calling of God
in Christ Jesus. Phil. iii. 14.

By an Ardent EXPECTANT of that Kingdom of God, which
cometh not with Observation; and of the inward Redemption and
Consolation thereof. Mark xv. 43. Luke ii. 25, 38.

JW

and therefore drive to reduce it to a Union by dividing
them to be of their Party. And that their mutual Amities
will be maintained. See Job. xv. 20-22. Gal. iii. 27-29.

Apology for William Douglass, p. 22. § xix.

There are two Sacerdotal Orders in the Church.

So that it is not on their respective powers
that the distinction is made, but on their respective Offices.

Page 124. See Appendix.

REASONABLE YACARING AND HUMILIATING

As the Christian is a creature of God, he is to be
informed of God's Will by the Holy Spirit, and
Christians, as a body, are to be informed of God's Will
in Relation to the Church, by the Holy Spirit, and
Condition of Universal Christianity, by the Holy Spirit, in a
rational Yacaring of certain things, which are the Will
of the Lord, and which are the Will of the Lord, A. M.

First to all things, to the Holy Spirit, forgetting the
things that are in the world, and seeking forth and more than
pursuing the things that are in the world, of the Holy Spirit, of God.

By the Holy Spirit, to the Holy Spirit, which
cannot be with God, and of the Holy Spirit, and
Condition of the Holy Spirit, Mark xv. 27.

5 JUL 16